

THE FORMATION OF KONKANĪ

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INSCRIBED TO THE SACRED MEMORY
OF ONE OF MY BENEFACTORS
THE LATE
RAO SAHEB S. RAMCHANDRA ROW, M. A.

PREFACE

WAY back in 1921 when I was studying the *Maatishikya* of Patanjali under the guidance of Pandit Srinivasacharya the idea first struck me of developing a grammar of Konkani as I knew it in its relation to Sanskrit. I was not acquainted then with the modern methods of linguistic research or the great works which already existed for a study of Indo-Aryan. It was chance acquaintance with the *Prakritaparakasha* of Vararuci that excited my interest in this direction. When during the period 1928-1931 I spent four summers in England, France and Germany and became acquainted with the comparative grammars of Indo-European, Romance, Germanic and Indo-Aryan, the seed already planted during my study of Panini and Patanjali sprouted and at the very first opportunity which I had in 1931 after my return from Europe I began the collection of material from a first hand observation of my own and several cognate dialects for a scientific treatment of these dialects. But the work of collection and study has been interrupted on and off by other scientific undertakings of vaster proportions so that ultimately it has been reduced to the position of a by-product of my major research in the field of Indo-Aryan linguistics.

The first outcome of this attempt was my short study of *Konkani Phonetics*, completed in 1932 but published in the Journal of the Department of Letters, Calcutta University, in 1934. This was followed during 1934-35 by the serial publication of my *Comparative Glossary of Konkani* in the Calcutta Oriental Journal. The first instalment of the present work was ready in 1936 but could only be published in the January 1937 issue of the Annals of the Bhandarkar Oriental Research Institute. Altogether seven instalments have now appeared covering 160 royal octavo pages. The unity of the work has been to some extent affected by this serial publication and the interval separating the first from the last instalment, but the fault is entirely mine and the only excuse I have to offer is my pre-occupation with more urgent undertakings.

The occasion of the Silver Jubilee celebration of the Bhandarkar Institute seemed to me appropriate to bring out all these seven instalments in book form with a comparative etymological index of the vocables treated therein. That it has been possible for me to do so is chiefly due to the accommodation and encouragement given to me by Dr I. J. S. TARAPORWALA, Director of the Deccan College Post graduate and Research Institute, Poona by including

the Index in the Bulletin of that Institute, and to Dr. R. N. DANDEKAR, Secretary of the Bhandarkar Institute for expediting the completion of the last instalment. I wish to express here my deep obligation to these two Institutes which have never failed to give me the encouragement needed for the pursuit of such studies.

That the study has been at all possible—however imperfect in its execution or presentation of the facts—is a matter for which I am thankful to a number of friends and well-wishers who spared no pains in helping me with the material I needed for the work. In particular my wife has been my constant companion in the search for material needed on every aspect of this study; and it is but meet that her father who helped me all along in actively collecting a large part of the vocables and who would have rejoiced today in the publication of a work which he initiated and of which he saw only the first two instalments should be permanently associated with this work, and accordingly it has been dedicated to his memory.

Turning to the pleasant duty of thanking those who in one way or another helped me in the printing of this work, I must mention my colleague Mr. P. K. GODE, who has sustained me in all this work with his advice and co-operation. Mr. G. N. SHIRIGONDEKAR of the Bhandarkar Institute has taken special care in the reading of the proofs and saved me from a number of errors, and despite the inevitable lapses of the compositors, I have to thank them all for the patience with which they met the additional demands for special types and corrections. I have also to thank the Karnatak Printing Press for the expedition and care with which they have printed the Index.

In conclusion I hope that this work, with all its limitations and imperfections which were inevitable in the very manner of its publication, may yet initiate a new era in dialect studies by interesting the younger generation of linguists in India in this line of fruitful investigation.

Poona
1942.

S. M. KATTEL

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INTRODUCTION.

§ 1. I propose to deal in this sketch with the origin and development of the Konkani language as represented by some of its principal dialects. In my Comparative Glossary of Konkani¹ I have attempted a study of nearly twenty dialects, materials for all of which are available in a varying degree. But in the present sketch I shall limit myself to the following six dialects which, beside being representative provide rich material in the form of grammars, dictionaries, glossaries and contemporary literature. These dialects are:

s. Konkani spoken by the Kanara or Chitrapur Sārasvats.

gs. K. spoken by the Gauda Sārasvats.

g. K. of the Goa Hindus, represented particularly in the writings of Mr. Valavlikar and in the Quarterly Journal *Nauḍ Gāy* published by the Gomantak Press in Bombay.

x. K. of the Christians of Mangalore and South Kanara.

nx. K. of the Christians of North Kanara

¹ See the *Calcutta Oriental Journal*, vol. II. no 1ḡ, wherein the Glossary is appearing serially.

(iii) Literature

- 1 Mr Valavlikar's writings, such as *Konkani Bhāṣecē Jant*, etc
- 2 Dr Chavan *Konkani language*, Bombay 1924 *Konkani Proverbs* Bombay 1926
- 3 Rao Bahdur S S Talmaki *Konkani Proverbs*, Bombay 1933 1936
- 4 *Nat̃ Gōy*, Quarterly Journal in gK, published by the Gomantak Press, Bombay
- 5 S M Katre *Konkani Phonetics*, Calcutta University, 1935
- 6 Dr Santana Rodrigues *The Origin of Konkani Language*, Coimbra, 1929

B ON ALLIED LANGUAGES

- 1 Meillet *Introduction à l'étude comparative des langues indo-européennes* Paris 1934 (7th ed)
- 2 Jules Bloch *La formation de la langue marathie*, Paris 1926, and *L'indo-aryen du Vēda aux temps modernes* Paris, 1934
- 3 S K. Chatterji *Origin and Development of Bengali*, Calcutta, 1926
- 4 Banarsi Das Jain *Phonology of Punjabi* Lahore, 1934,
- 5 R L Turner *A Comparative, Etymological Dictionary of Nepali*—(of capital importance for Indo-Aryan Linguistics), London, 1931, and *Gujarati Phonology* in JRAS, 1921
- 6 *The Wilson Philological Lectures*, delivered by (a) Sir R G Bhandarkar and (b) Prof N B Divatia
- 7 *Linguistic Survey of India* vol VII 1905
- 8 Wackernagel *Altindische Grammatik* I, II-I, III, 1896-1930

The other sources will be referred to in their proper places

§ 3 This study is divided into three parts Phonology, Morphology and Syntax The fourth and concluding part will

gx. K. of the Christians of Goa.

Thus we have here three representative Hindu and three Christian dialects of Konkani which are principally dealt with; where necessary I have made reference to the other dialects also and the abbreviations will be indicated in the appropriate places.

§ 2. In the writing of this study I have constantly referred to the following works:

A. ON KONKANI.

(i) Grammars:

1. *A Konkani Grammar* by Father Angelus Francis Xavier Maffei, Mangalore, 1882.
2. *Elementos Gramaticais da Lingua Concani*, pelo Cônego Jose de S. Rita E. Souza, Lisboa 1929.
3. *Grammatica da Lingua Concani*, composto pelo Padre Thomaz Esteveao, segunda impressão, Nova Goa, 1857.
4. *Gramatica da Lingua Concani*, by Mr. V. G. Rangel, 1933.

(ii) Dictionaries:

1. *Diccionario Portuguez-Concani*, composto por um Missionario Italiano, Nova Goa, 1868.
2. *Diccionario Konkani-Portuguez*, pelo Monsenhor Sebastião R. Dalgado, Bombay 1893.
3. *Diccionario Portuguez-Konkani*, by Mgr. Dalgado, Bombay 1905.
4. *English-Konkani & Konkani English Dictionary* by Father A. F. X. Maffei, Mangalore, 1883.
5. *An Etymological Glossary of Southern Konkani*, part I, by H. Narayan Rao, B. A., B. L., Bombay 1917.
6. *Furtadacho Novo Concani-Ing'lez Liconar*, Bombay 1930.
7. *A Dictionary of Concanum into English*, by A. C. José Francisco, Bombay 1916.
8. *A Comparative Glossary of Konkani*, by S. M. Katre, published serially in *Calcutta Oriental Journal*, vol. II seq.

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§ 3 This study is divided into three parts Phonology, Morphology and Syntax The fourth and concluding part will

deal with the position of Koṅkaṇī in Indo-Aryan and the various historical and other details available from different sources for a proper evaluation of the development of Koṅkaṇī and its breaking up into a number of dialects. In this terminal essay I shall also deal with the influences at work in Koṅkaṇī and give a detailed description of all the dialects.

As the subject of the growth and development of these dialects is dealt with here for the first time with some degree of scientific accuracy by the application of the canons of modern linguistics, it will be of some use to the serious student of General as well as Indo-Aryan Linguistics in that Koṅkaṇī is pre-eminently fit to illustrate the case of a non-literary language, which has kept its unique characteristics through the passage of centuries.

The lack of authoritative pronouncing dictionaries for the different dialects has been a great handicap to me in as much as no two dictionaries agree in a common orthography. But I have surmounted most of these difficulties by verifying the pronunciation of all such words. I am advisedly using the Roman transcription in preference to others as more convenient and logical, besides being useful to General Linguists.

§ 4. For a general description of Indo-Aryan languages reference may be made to Prof. Jules Bloch's *L'indo-aryen*,¹ where he deals separately with the three stages through Vedic and Sanskrit to Middle Indo-Aryan (Pali, literary and inscrip-
tional Prakrits and Apabhramśas) and the modern vernaculars of Northern India. The relationship of Koṅkaṇī to the other vernaculars of Northern India will be considered in the terminal essay. It will be sufficient to mention here that Koṅkaṇī belongs to the same group which includes Marāṭhī and shows clear affinities with Gujarātī also.

PART I: PHONOLOGY.

§ 5. Koṅkaṇī possesses the following sounds, a description of which is given in my Koṅkaṇī Phonetics :

Vowels : *a, ā, i, ī, u, ū, e, ē, o, ō, ɔ*

Consonants : *k, kh, g, gh, c, ɕ, j, ǰ, ch, ɕh, ʃh, ǰh, ñ, t, ʈh, ɖ, ɖh, v, ɽ, ʈ, d, dh, n, p, ph, b, bh, m, y, r, l, ɽ, ɽ, s, h, ɭ, (r).*

¹ See also his "*La langue marāṭhe*" §§ 1-26.

VOWELS

§ 6 It will be seen from the above that Konkani possesses the vowels *a, i, u*, short and long, as well as *e, o*, which are also short and long, but not indicated in the Devanagari orthography as such. For actual pronunciation of these vowels see *Konkani Phonetics*, §§ 33-40

The primitive Indo-Aryan (PI-A) diphthongs were already lost in the Middle Indo-Aryan (MI-A) stage and they have come down as *e, o* or *u* in Konkani (K) but new diphthongs of recent origin have come into being, due to the dropping of single intervocalic consonants in MI-A where the *udigla* vowel *d* did not combine with the preceding or following vowel but did so in the New Indo-Aryan (NI-A) stage. Though *u* is really [O] and as such the equivalent of *o* I have retained this symbol for the sake of a special discussion (see §§ 32-45)

TREATMENT OF R VOWEL

§ 7 In my paper on the treatment of *R* in Pali¹ I have already mentioned that *r* of Sanskrit (Sk) was represented by *a, i, u, ra, ri, ru* or *rū* in Pali. This breaking up of *r* (as well as *l*), evident even in certain isolated forms in the R̥gveda was completed in MI-A except in certain borrowed words, and in NI-A *a* or *u* represent this Sk *r* besides the corresponding Sk vowels. These three treatments are generally found side by side in all NI-A languages. By an examination of the development of this vowel in Asokan Inscriptions Prof Jules Bloch has come to the conclusion that *r* > *a* is the usual treatment in the south-west and *r* > *i* in the north and east². The predominant treatment in Panjabi is thus *r* > *i*³.

§ 8 *h*k *r* > *K a* *s* *lasi*, *x* *lasi* (*lṛsi-*) agriculture, cultivation, *s* *ghāṭṭuka* (*ghṛstā-*) to churn, *s* *gs* *tana* (*tṛṇa-*) grass, *s* *gs* *tana*, *g* *tun* (*tṛsnā*) desire thirst, *gx* *asiel* (*ṛkṣa-*) bear, *s* *gs* *nīcuka* (*nṛtyati*) to dance, *x* *pali* *gx* *pāt*, *g* *phāt*, *s* *gs* *phāt* (*prsthā-*) the back, *s* *gs* *maḍe* (*mṛtala-*) corpse, *s* *gs* *māṭṭi* *g* *x* *gx* *maṭi* (*mṛttikā*) earth *s* *gs* *vāḷi* (*vṛddhi-*) growth, interest, *s* *gs* *saḷḷu*, *x* *sadul* (cf **śrutha-* Sk *śrutha-* and root *srath-*) loose, *s* *samlali*, *x* *samlal* (*śṛṇuḥ* *halā*) chain fetter

¹ ABORI vol XVI pp 189-201

² *La langue marathe* § 31

³ Jain § 95

§ 9. Sk. $\gamma \text{ } \text{K. i} : \text{s. gs. rīṇa (rīṇā-)} \text{debt; s. gs. distā (dṛṣṭyāte)}$ appears, seems; s. *dṛṣṭi*, gs. *disti*, x. *diṣṭ (dṛṣṭi-)* sight; s. *viṣṭu*, gs. *viṣṭu (vṛṣṭika-)* scorpion; s. *kiṣan (kṛṣṇā-)* proper name; s. gs. *mīṭhāi (mṛṣṭā-)* sweetmeat; s. gs. *śiṃga*, x. *śiṃga (śṛṅga-)* horn.

§ 10. Sk. $\gamma \text{ } \text{K. u} : \text{gx. krupā, x. karpā (kṛpā)}$ pity, compassion; s. gs. *pāusu*, x. *gx. pāus (prāvṛṣa-)* rainy season, rains; s. gs. *mōu*, x. *mos (mṛṣā)* deception (cf. Kanarese *mosa*, der. fr. Sk.); *gx. gusonik (ghṛṣ-)* to enter; s. *kuffaṇu (kṛṣṇā-)* proper name; s. *huṃgtā (* śṛṅghati)* smells.

§ 11. It will be clear from the above that in Konkani the normal change $i \text{ } \gamma \text{ } a$. The explanation of the third treatment (except in the case of s. gs. *mālti*, x. *māti*) is that due to the presence of a labial element in the neighbourhood γ is changed to u . The variations in the treatment of γ are found in all I-A. languages, and are due not only to phonetic influences but also to borrowing from the central dialects.¹

§ 12. That the vowels a, i, u represent normally the corresponding Sk. sounds will be clear from the following examples:

A. K. $\tilde{u} \text{ } \text{Sk. } \tilde{a} : \text{s. agaḷu}$ bar, latch; *āgaḷu* nx. *āgaḷ*, sv. *āgoḷ*, *aggoḷu (agra-valaya-)* braid of hair, tress; s. gs. *aguṣṭē*, x. *āguṣṭē* nx. *āḡṭē (agnuṣṭhikā)* braziers; s. gs. *aḷigā (aḷṭāḷukū)* wall plank used as depositary; x. nx. *gx. g. āḡ*, s. gs. *āḡi (adyā-)* today; s. gs. *ācāru (ācāra-)* taboo, nx. *āghāḡo (āghāḡā-)* a plant; s. gs. *āḡjo*, x. nx. *gx. āḡo (ārya-)* grandfather; s. gs. *kartā (karṭi)*, *mārtā (mārāyati)*, *gaḷo (gala-)*, *kānu (kāṛṇa-)*, etc.

B. K. $\tilde{i} \text{ } \text{Sk. } \tilde{i} : \text{s. gs. x. gx. nx. iṃḡo (iṃḡāra-)}$ live coal, x. *gx. iṃḡ*, s. gs. *hiṃḡu (hiṃḡa-)* flock; *gx. iṃḡo*, *iṃḡulo (hiṃḡolaḡ)* hammock; *gx. iṃv (hiṃā-)* cold; s. gs. *vīḡu*, *gx. iḡ (vidyāt)* lightning; nx. *iḡ*, s. gs. *iḡigā (iḡṭā, iḡṭakū)* brick; s. gs. *śiḡṭā (śiḡhyati)* is cooked etc.

C. K. $\tilde{u} \text{ } \text{Sk. } \tilde{u} : \text{s. gs. uddāka, x. udāk (udakā-)}$ water; s. gs. *muddi*, x. nx. *gx. mudī (mudrikā)* ring; ts. *uṃḡuru (uṃḡura-)* rat, etc.; s. gs. *māḡa*, x. nx. *gx. mūt (mūṭra-)* wine; s. gs. *sūḡa (sūṭra-)* string, etc.

¹ *La langue marathe*, § 31.

§ 13. PI-A. differed from MI-A. in that it admitted of a greater variety of sounds (including *ṛ, ḷ, ai, au, ṝ, ḹ*) and combination of consonants beside its comparative richness in morphology. Besides the changes in the above-mentioned vowels, MI-A. had affected primarily a change in the conjunct consonants through the general principle of assimilation and reduced them to double consonants, and in the case of original single intervocalic consonants reduced them (from unvoiced to voiced, and from voiced to spirant and zero) according to the development of the particular dialect concerned. Thus *-t-* and *-th-* were reduced to *-d-* and *-dh-* in Śauraseni, but were completely reduced by loss of occlusion giving *-h-* in the aspirated consonant only in Māhārāṣṭri. With the loss of these intervocalic consonants the *udṛṭṭa* vowel came into contact with the preceding or following vowel without combining with it. But when we come down to the NI-A. stage we find further changes¹ affecting even the PI-A. and MI-A. vowels which are the least affected sounds in I-A. Excepting the loss of PI-A. *ṛ, ḷ, ai, au*, all the vowels have preserved their quality and quantity with very few exceptions in MI-A., but when followed by a closed syllable the long vowels have become short except in NW. Prakrits.² After the literary Apabhraṃśa stage vowels in unaccented syllables have undergone fundamental changes.

§ 14. This naturally leads us to the question of accent. In Vedic the accent was mainly musical, but whether there was in addition a stress accent is open to doubt in view of the Hindu Grammarians' silence about it. In the explanation of certain Pk. forms Pischel ascribed to the musical accent functions similar to those of the stress accent. Grierson and Jacobi, on the other hand assumed a stress accent to explain the vowel changes.³ Whatever may have been the state of affairs in PI-A. and MI-A., it is convenient to consider the syllabic prominence of a word or its quantitative rhythm in the study of the regular changes of quantity or even quality in Koṅkaṇi as in Marāṭhi or Panjabi.³ This

¹ T. Michelson, JAOS., vol. XXXI, p. 232.

² Jain, § 10; Pischel, §§ 141-147.

³ Jain, p. 8; for a further discussion on accent see *La langue marathe* §§ 32 seq.; Jain, §§ 10-12.

§ 13. PI-A. differed from MI-A. in that it admitted of a greater variety of sounds (including $\gamma, \dot{l}, ai, au, \dot{n}, \ddot{n}$) and combination of consonants beside its comparative richness in morphology. Besides the changes in the above-mentioned vowels, MI-A. had affected primarily a change in the conjunct consonants through the general principle of assimilation and reduced them to double consonants, and in the case of original single intervocalic consonants reduced them (from unvoiced to voiced, and from voiced to spirant and zero) according to the development of the particular dialect concerned. Thus $-t-$ and $-th-$ were reduced to $-d-$ and $-dh-$ in Śauraseni, but were completely reduced by loss of occlusion giving $-h-$ in the aspirated consonant only in Māhārāṣṭri. With the loss of these intervocalic consonants the *udīṭṭa* vowel came into contact with the preceding or following vowel without combining with it. But when we come down to the NI-A. stage we find further changes¹ affecting even the PI-A. and MI-A. vowels which are the least affected sounds in I-A. Excepting the loss of PI-A. γ, \dot{l}, ai, au , all the vowels have preserved their quality and quantity with very few exceptions in MI-A., but when followed by a closed syllable the long vowels have become short except in NW. Prakrits.² After the literary Apabhramśa stage vowels in unaccented syllables have undergone fundamental changes.

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syllabic prominence is characterised by three factors, viz., length, pitch and stress. The change will naturally depend upon the position of the vowel in the word, whether it is final, penultimate or prepenultimate, i. e. whether it is in accented or unaccented syllables.

A. FINAL VOWELS.

§ 15. Already in MI-A. the final consonants of PI-A. had dropped out with the result that all words ended only in vowels, reducing even the different classes of noun and verb inflexions to the standard type with a few exceptions only. Thus MI-A. knows only words ending in vowels; even here there was a tendency to reduce the final long vowels, though not to a very pronounced degree. Even in Sk. in the forms *yātrā*, *tātrā*, etc. the vowel has been reduced from the Vedic stage and come down only as *yatra*, *taṭra*, etc. Some of these reductions have been attributed to contamination or analogy. At the time of the literary Apabhramśa stage the final *o* of the nom. sg. of masculine nouns ending in *-a* tends to become more and more *-u*, though not universally. Similarly *-e* and *-o* have been reduced to *-i* and *-u* respectively in the fragments of Dutreuil de Rhins.¹ This tendency only emphasises the fact that the final vowels in MI-A. were pronounced with very little accent and in course of time were lost in NI-A.

In almost all NI-A. languages this final vowel was lost, the sole exceptions being Bihari, Kashmiri, Sindhi, Singalese and some of the dialects of Konkani (see §§ 17-ff.). The northern group of Konkani dialects following in the footsteps of other NI-A. languages, drop the final vowel.

§ 16. a) MI-A. *-a* and *-am* (final) are lost in: gx. nx. g. *āj* (*adyā* : s. gs. *āji*) today; gx. *ās* (*hamsa*-) a drake; nx. *āv* (*āmā*-) mucous; n. gx. *āt*, nx. *āth* (*asā*-) eight (but s. gs. *āta*); gx. nx. g. *kāl* (*kaikā*-) yesterday (but s. gs. *kāli*); gx. g. *pāy*, *pāv* (*pāda*- : s. gs. *pāyu*, *pāu*) meaning respectively the foot and a measure of weight, gx. g. nx. *tāk* (*takram* : s. gs. *tāka*) buttermilk; gx. *mūnus*, *mānus* (*manusyā*-) man; gx. *mun*, g. *mān* (*mānas* : *munam*, s. gs. *mana*) mind.

¹ *La langue marathe*, § 37.

b) MI-A. *-ā* and *-ām* are lost in: gx. *āl* (Pk. *halhā*) shout; gx. g. nx. *ās* (*āsā*) desire, *jām* (*jāṅhā*) the thigh; g. gx. nx. *vāt* (*vārtman*: Pk. *vattū*, *vattūm*: s. ga. *vāta*) way; g. gx. nx. *lāj* (*lajjā*) shame.

c) MI-A. *-i* and *-īm* are lost in: nom.-acc. sg. of nouns ending in *-i*: g. gx. nx. *āg* (*agnih*) fire; gx. *mōt*, *mat* (*matī-*) understanding.

d) MI-A. *-ī* and *-īm* are lost in: nom.-acc. sg. and pl. of Sk. feminine nouns: *-ī*, *īm*, *-ih*, *-in*, and feminine adjectives with Sk. ending *-inī*: *in* (with compensatory lengthening of the penultimate) or *-n* (with complete loss of the penultimate): nx. *bhikūrin*, *bhikūrn*, gx. *bikūn* (*-kūrinī*) a beggar woman; gx. *ūrekūrn*, *ūrekūn* (*-kūrinī*) a paralytic woman.

e) MI-A. *-u* and *-ūh* are lost in: nom.-acc. sg. of nouns ending in *-u*: gx. *ing* (*hingu-*) asafoetida; gx. *ij* (*idyūt-*) lightning; — in the absolutive in *-unu* (attested in early Marāṭhi and in s. gs.) which appears to be due to contamination of Apabhramśa *-ūna* with *-evinu*, *eppinu*: **-un^uu* · gx. *ūsūn* (but s. gs. *ūsūnu*) etc

f) Examples of the loss of MI-A *-ū* and *-ūh* are not common as this sound is already rare in Sk.; we can cite gx. *ij*, however, as the MI-A. inflected form is *vijjū*

g) Sk. *-e* and *-o* are reduced in inflection: gx. g.x. etc. *ās-pās* (*-pārsīe*); g. gx. nx. *dēv* (*devāh* · Pa. *devo*, unless we consider the Apabhramśa form *devu* and bring it under (e) above); in this sense Sk. *-e* and *-o* are first reduced to *-i* and *u* and subsequently lost. As in Marāṭhi, *-e* is attested in K. *āmī*, *tumī* (through *asmē*, **iūsmē*)

§ 17. Grierson,¹ and following him Bloch² attribute the retention of the final vowel in Konkani Marāṭhi³ and in Konkani to Dravidian influence. As seen above the northern dialects of Konkani (nx., gx and g.) are conspicuous by the absence of this final vowel of MI-A. and follow the generality of NI-A. langu-

¹ L. S. I, vol. Mar., pp. 167, 183, 189

² La Langue marathe, p. 54.

³ (as a short vowel always).

² [Annals, B. O. R. I.]

ages. But s. and gs. and to some extent x. and the southern-most dialect of Konkani spoken in Cochin have preserved this vowel. Now the whole of the Konkani territory was under the influence of Calukya and Yadava rule from the 6th to about the 14th century, A. D., and consequently we may expect to find Dravidian traces in the Indo-Aryan languages which developed from MI-A. to NI-A. within this region. The only point in this connection is the consideration of an alternative hypothesis: (i) the final vowel of MI-A. is retained, or (ii) a new vowel has developed after the final vowel once disappeared.

The Rev. Dr. Caldwell¹ remarks: "Short *u* is of all vowels the weakest and lightest, and is largely used, especially at the end of words, for euphonic purposes, or as a help to enunciation." Thus in grammatical and literary Telugu every word without exception ends in a vowel as in modern Canarese. But in old Canarese and Tamil an *-u* is added only after the surds *k*, *c*, *t*, *ṭ*, *p* or *r*, but this *-u* is so short that the grammarians consider it equal to half of short *u*, and it is even mistaken for a short *a*, both of which in these circumstances are written as *u* and *a*. In Malayalam this sound is still more short as not to be written at all or if written indicated by the short circle above.

If we accept the second alternative and hold that *ṣ*, *ḡs*, *x*, and *c*, after the dropping of MI-A. final vowels, as in *ṣx*, *ḡx*, and *gx*, followed the mode set by these Dravidian languages, we shall have to fix the period of these new developments from the 16th century A. D. downwards, for it was in consequence of the Portuguese persecution which commenced on 30th June 1541 and continued unabated for over six decades, that a general exodus of the Brahmins of Goa took place, and they sped southwards, first overrunning North Kanara and then South Kanara and even Cochin, although there had been sporadic emigration long before this time. But against this we should consider the forms like *devo*, *bhevo*, *mḥūru*, *rītu*, *bholu*, *sābhāḷunu*, etc. quoted by Padre Thomaz Estevão.² These forms prove beyond doubt that even in this period the Konkani of the Goa Brahmins preserved

¹ *A Comparative Grammar of the Dravidian Languages*, 3rd ed. 1913, p. 134.

² *Grammatica da Lingua Concani*, 2nd. ed. 1857, 1st. ed. 1640, §§ 23, 24.

the final vowels of MI-A. and consequently the loss occurred at a much later date, so far as K. dialects were concerned. We are thus restricted to the first alternative that when *s*, *gs* and *x*. separated from the Goa stock the final vowel was still pronounced, and it was only subsequent to this separation that the northern dialects *g*, *gx*. and *nx*. lost this vowel. This theory then limits the Dravidian influence only to the retention of the MI-A. vowels of the Apabhramśa stage and not to their introduction after they were once lost

§ 18. *s*. *gs*. and *x*. have two series of words deriving from Sk. nouns ending in *-a-*, the masculine and the neuter; the masculine ends in *-u* and the neuter in *-a*, and this applies not only to inherited words, but also to learned borrowings.

Examples : a) Masc. : *s* *gs* *pāyu*, *pāu* (*pādah* : Pa *pādo*), *phāltōru* or *phāltaru* (*prastarāh* : Pa Pk *pattharo*) a stone; *mhōru* (*mayūrah*) peacock; *kūnū* (*kārnah*) ear, *devu* (*devāh*), *rāmu* (*rāmāh*), *kūlu* (*kūlah*), etc. Now in the example Sk *prastarāh* : Pk. Pa. *pattharo*, Ap *patthoru*, *s*. *gs*. *phāltōru*, the final *-u* is seen affecting even the penultimate *-a-* and changing it to *-ō-* or *-ā-* depending upon the number, as seen even in *g* *gx* *phūtor* (*sg.*) and *phūtār* (*pl.*). The forms *devo*, *bhevo*, etc. given by Father Stephens are to be similarly explained, the *-o* being retained and not reduced to *-u* due to the presence of the bilabial *v*.

(b) Neuter *s* *gs*. *phala* (*phālam*), *kājjala* (*kajjalām*), *mana* (*manas* Pk. *manam*), *tomda* (*tundam*), *pmda* (*piṇḍah* but neut. in K.); *kāma* (*kārman* Pa. *kammam*) besides *karma*, *ghara* (MI-A *gharam* through Sk *grha-*) etc

That *s*, *gs* etc. have not been directly influenced by Kanarese is illustrated by the following examples *kūḍa* (Can. *kūdu*) forest; *mūḍa* (Can. *mūḍu*) roof, etc. All neuter nouns thus end in *-a-* (with a few exceptions dealt with later on) which are derived from Sk. nouns in *-a-* or from Dravidian.

§ 19 Another case of such retention, but with reduction of quantity, is of feminine nouns in MI-A. *-a-* *s* *gs*. *vāla* (*vartman* : Pk *vattā* f.), quoted also by Father Stephens in his grammar, § 36, as *vāttō* where *ō* represents this short *a*; and *-ti-* represents *-t-* *māna* (*mānyā*) the nape of the neck; *jib(h)a* (*jihva*) the tongue;

tāna (*tāṇā*) thirst, etc.; *jāṁga* (*jāṅghā*) the thigh; *tāja* (*tajjā*) shame.

§ 20 As in other NI-A. languages, Konkani has kept the final vowel in all learned borrowings, with the exception of some semi-tatsama words in g. and gx.: *kalpanū* (quoted by Father Stephens, § 36), *māruṭi*, *dayū*, *śrī*, *nalini*, etc. It will be clear from these examples that with the exception of Sk. words ending in -a- (masculine) and -u- (masc. fem. or neut.) the other words borrowed represent the unaltered final vowel. All MI-A. words ending in *u* and coming down to K. either as inherited or semi ts. words, are masculine, and therefore end in *u*, as in, g. *mhōvu* (*mādhu* : *mahu*).

B. PENULTIMATE VOWELS.

§ 21. Since the Prakrit stage the penultimate vowel has generally been preserved in Konkani as in other NI-A. languages. But as Konkani has been principally a spoken language with very little literature, a secondary change has affected this vowel in certain cases, even in learned borrowings from Sanskrit or Prakrit (see § 22).

Examples:—α. for -a-: s. gs. *kapūḷa*. x. *kavaḍ* (*kapūta*-); s. gs. *phūṭṭaru* (*prastarāḥ*) stones, slabs, *māmkaḍa* (*markaṭa*-) monkey, etc.. It will be seen that the length of the vowel is liable to change, but not the quality. We find the short vowel also in such cases where it is derived from a short vowel followed by an original double or conjunct consonant: x. *savat*, s. gs. *savati* (*sapatnī*) co-wife, x. *ūlas* (*ūlasya*) etc.. Similarly the length is reduced in x. *kavaḍ* (*kapūḷa*), etc.

β) for -i- and -u-: nx. *bhikūrīṇ* (*kūrīṇi*), and in ts. s. *kaṭhīṇa*, nx. *kaṭhīṇ* etc.; gx. *mānus*, monus (*manuṣya*-) man; s. gs. *laṣūṇa*, x. gx. nx. *loṣuṇ* (*laṣuna*-) garlic; s. gs. *rūkkūḍa*, x. gx. *rūkuḍ* (*lakuṭa*-) wood, firewood, faggot, etc.

§ 22. Exceptions:—In certain dialects, as a subsidiary change, the Sk. and Pk. penultimate is slurred over in pronunciation, with the result that in the existing forms it is completely lost. Corresponding to nx. *bhikūrīṇ* there is also the form nx. *bhikūrṇ* and gx. *bhikūrṇ* or *bikūrṇ* and s. gx. *bhikūrṇi* (*kūrīṇi*);

nx. and gx. the penultimate has been slurred over completely, whereas in s gs it is lost but the final vowel is preserved. This tendency is seen even in tat sama (ts.) words Sk. *nalini* > s. gs *nalni* or *nanni* (through assimilation), Sk. *māruṭi* > s. *mūrti* or *māruṭi* (with accent)

§ 23 The penultimate syllable of MI-A has developed into the final vowel in Konkani as in Marāṭhī (see *La langue marathe*, §§ 44 ff), (i) either the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A. vowel was lost as in g gx nx *hāth* (Sk. *hāsta-* Pk. *hattha-*, but s gs *hātu*) hand, or (ii) the penultimate and final vowels came into contact due to an early loss of a single intervocalic consonant and coalesced in the NI-A stage. The first case holds good for the northern dialects only (as g, gx, nx etc.) and the second for all. As pointed out above (§ 17 ff) s., gs and to some extent x and o preserve the final MI-A vowel in case (i)

§ 24 In a certain number of polysyllabic words the penultimate vowel has undergone changes of quality which are only proper to the prepenultimate unaccented vowels s gs *nārlu* (for * *nāralu*), x nx *nārl*, gx nx. *nārel* (*nāri'ela-*) coconut s gs *nisan*, x *nisan*, nx gx x *nison* (*nāh-sren-*) ladder, escalator, s gs *kumkaḍ*, gx nx *kumkor* (*kukkuta-*) fowl, s gs. *haladi*, gx *olod* (*haridrā*) turmeric, g *humdir*, nx *umdir* (but fem *umd urli*) beside s gs *umduru* (*umdur-*), etc. Some of these variants may be explained by the principle of assimilation or dissimilation, but it is difficult to account for all these variants. For this discolouration of the penultimate in dissyllabic words see § 29b

C PREPENULTIMATE VOWELS

I. In the Initial Syllable

§ 25 In general the initial syllable in Konkani bears the accent, and this therefore, is the least affected of all vowel sounds. We have to consider several cases here separately in order to evaluate the general treatment in the different dialects treated here, these are (i) conservation of the etymological quantity, i e, (1) short vowel of K < short of MI-A and (ii) long vowel of K < long of MI-A, irrespective of the nature

of the syllable, whether closed or open; and β) nonconservation of this quantity, i. e., (i) long vowels of K. \angle short of MĪ-A. a) regularly in closed syllable, and b) sporadically elsewhere, and (ii) short vowel of K. \angle long of MĪ-A.

§ 26. α): (i). $a \succ a$: s. gs. *kaḍu* (*kaṭu-*) bitter; *kaḍo* essence *kaḍaytā* boils, *kaḍayillē* gruel (*kvath-*); *kanu* (*kāṇa-*) grain *kalās*. sacred vessel used in divine service, *kaḷso* pitcher (*kalāśa-*); *kaṭo* (*kaṭā*) bud; *kall* (*kalā-*) knows; *khavo* (Deś. *khavao*) shoulder; *aḍ-khaḷtū* (*skhal-*) hinders; *khai* (Sk. *kasmīn*: Ap. *kahiṃ*) where; *kharḍu* (*khāra-*) rough; *khaḷu* (*khāla-*) starch or any liquid extract; *garmī* (*gharmā-*) hot, heat; *gaḷo* (*gala-*) throat; *ghaḍlū* (*ghaṭ-*) happens; *ghaḍi* (*ghaṭi-*) a moment; *ghara* (Sk. *gṛhā-*: Pa. Pk. *ghara-*) house; *aḍlū* (Pk. *caḍ-*) climbs, rises; *čano* (*caṇaka-*) horse-gram; *cartū* (*car-*) grazes; *čallū* (*cal-*) moves, continues; *čarma* (semi-ts. *cārman-*) hide; *aḍa* (*jaḍa-*) heavy; *jaṇa* (*jāna-*) person; *jaṛo* (*jvara-*) fever; *jalū* (*julaukū*) leech; *jalṭū* (*jval-*) burns; *jaḍi* (Deś. *jhaḍi*) fine rain; *jhartū* (*kṣar-*) wastes; *jaḷkatū* (*jval-*) lightens, shines; *taṭṭe* (**taṣṭa-*: cf. Avesta *tašta-*) a small glass or metal vessel; *tarno* (*tāruṇa-*) young; *taro* (*tap-aka-*) roasting pan; *taṭē* (**taṭaga-*) pond, lake; *talṭū* (Deś. *tal-*) fries; *tavṣē* (*trapuṣa-*) a vegetable; *thūi* (Sk. *tasmin*: Ap. *tahi*) there; *tharthartū* (*tharatharāyate*) trembles; *daṃḍu* (*daṇḍā-*) fine; *dasami* (*daśamī*) the tenth day; *dasro* (*daśaharū*) the tenth day of the light fortnight of the month of *Āsrina*, Dusserah; *daḷtū* (*dal-*) grinds; *dhūi* (Sk. *dādhi-*: Pk. *dahiṃ* curds); *dhartū* (*dhar-*) holds; *dhaṣkatū* (Deś. *dhasakka-*) trembles; *naṭē* (*navala-*) new; *naḷi* (*nalikū*) tube; *naḷu* (*nala-*) pipe; *nūi* (*na-hi*) no, *naṇada* (*nānāndū*) husband's sister; *naṇtara* (*arantardm*) after; *nhūi* (*nadī*) river; *paṃāvanna* (Deś. *pañcāvanna*) fiftyfive; *paḍlū* (*pat-*) falls; *paḍḍulu* (*paṭola-*) a vegetable; *paṇasu* (*panasa-*) jack-fruit; *paṇṭu* (*pranapṭi-*) grand-son; *patri* (*patrikū*) the leaf of *Laurus* *Cassia*; *paṃāmi* (*pañcamī*) the fifth day of a lunar fortnight; *paṃdrū* (*pañcadaśa-*) fifteen, *paṇṇūsa* (*pañcūśāt*) fifty; *paṇaṃpūsū* (*paryanka-*) bed-spread; *paḷayalū* (*pralokayati*) sees; *paltū* (*palāyate*) flies; *phaḷa* (*phāla-*) fruit; *phalē* (*phalaka-*) plank; *phalūru* (*phalāhāra-*) light refreshments; *baḍbaḍlū* (Deś. *baḍabaḍai*) babbles; *baṛē* (**baraka-*) goods; *balē* (**balaya-*) bracelet; *bastū* (*upariṭati*) sits; *bhaiṇi* (*bhagini*) sister; *bhartū* (*bhar-*) fills; *bhaṣṭa* (semi-ts. *bhrasṭa-*) polluted; *maṭē* (*mitakam*) corpse; *martū* (*mar-*) dies;

maṣi (*maṣi-*) lamp-black ; *maṣṇē* (*śamaśṭanam*) place of cremation, crematorium ; *mhaṣi* (*māhiṣi*) buffalo ; *mhaṇtū* (*bhaṇ-*) says ; *ragala* (*raḥla-*) blood ; *radtū* (*rat-*) cries ; *rapṇē* crying ; *rathnomi* (*rathanavami*) a festival day ; *rasu* (*rāsa-*) essence, *raṣi* (*raṣikū* or *rusyam*) pus ; *laddi* (Deś. *laddiū*) horse dung ; *lasūṇa* (*laṣuna-*) garlic ; *rathūna* (*upasthūna-*) residence : *vaḍu* (*vaṭa-*) bunyan ; *vūḷbatū* (*avalamb-*) hanging resolutely ; *vaḍi* (Deś. *vaḍi*) a savoury, *vari* (*upāri*) above ; *varasa* (*varṣā-*) year ; *valē* (*volaya-*) a half of a cocoanut ; *vali* (*valli*) a cover ; *vaḷūka* (Pk. *vacca-*) to go ; *ṛharṭū* (*apāhar-*) takes ; *ṛharḍika* (*vadhū-vara-*) marriage ; *ṣaṇbhari*¹ (*śatā-*) hundred ; *ṣaṇiūru* (*ṣaṇi-*) Saturday ; *saru* (*sarā-*) garland ; *sartū* (*sar-*) moves ; semi-ts. : *saḷḷjanu* (*sajjana-*) quiet person ; *saḷlo* (*sakala-*) whole ; *ṣakūḷi* (*sakalya-*) at dawn, in the morning ; *ṣatrū* (*saptadśa-*) seventeen and in cmpds. *sallē*^o or *sallū*^o (*saptā-*) ; *ṣaṭi* (*sapātni-*) ; *ṣaṭi* (*sapāda-*) a quarter above ; *haṇu* (*hānu-*) jaw ; *haṭyūra* (Deś. *haṭṭhiyūra-*) 'instrument ; *haplo* (lw. Pers. through Av. *hapta*, Sk. *saptā-*) a week ; *harḍo* (*haritaki*) myrobalan ; *haryē* (*hāri-*) green, unripe, etc.

g. *ghar* (*grhā-*) ; *parki* (*pāra-*) ; *mhaṇṇi* (*bhaṇ-*) ; *marūṭhi* (*marahatta-*) ; *sagli* (*sakala-*) aḷjūn (Pa. *aḷjunha*) ; etc.

(ii). *āḷū* : s. gs. *kāṇso* (*kāṇā-*) squint-eyed ; *kūylo* (*kūka-*) a crow ; *kūṣē* (*kāṁṣya-*) brass ; *kūlo* (*kāla-*) black ; *khūṇa*, *khūṭṭā* (*khūd-*) eats ; *khūru* (*ksūra-*) saltish ; *gūy* (MI-A. *gūvi*) a cow ; *gūu* (*grāma-*) village ; *ghūṇi* (*ghrāna-*) smell ; *ghūri* (Deś. *ghūriū*) a fried savoury, *ghūyu*, *ghūru* (*ghāta-*) a wound ; *ghāṣu* (*grāsa-* or from *ghas-*) a mouthful ; *ēūla* (*śālū*) tenement ; *jūy* (*jūṭi-*) jasmine ; *jāntū* (*jānāti*) knows ; *jāvay* (*jāmūt-*) son-in-law ; *jūgi* (*jāgrat-*) awake, *jūli* (*jūla-*) a sieve ; *jhūda* (Deś. *jhūta-*) shrub ; *thūna* (*sthāna-*) camp ; *tāmbē* copper, *tāmti* copper-smith ; *tāmbḍē* (*tāmrā-*) red ; *tālo* (*tālu-*) throat, voice ; *dūrvaḷē* (*dūrā-*) porch ; *nūva* (*nūman-*) name ; *nūru* (*nūrikela-*) cocoanut) *nhāṇa* (*snāna-*) bath ; *pāgūru* (*prākāra-*) fortification ; *pāuṇ* (*pādana-*) a quarter less ; *pūyu* (*pāda-*) foot ; *pūru* (*pāda-*) a measure of weight ; *pūrtū* (*prūp-*) reaches ; *pāisu* (*pravyāsa-*) rain ; *bāmmūnu* (*brāhmaṇa-*) husband ; *būyla* (*bhāryā* / *bhūrū* / * *bhūṭā*) wife ; *būrū* (*dvādaśa* : Ap. *būraha*) twelve ; *bhūna* (*bhāṇḍa-*) a large vessel ; *bhūira* (*bāhira-*) out-seid ; *bhūru* (*bhrātṛ-*) brother ; *bhūvāja* (*bhrātṛ-jūyā*) brother's wife ; *māḷjara* (*mārjāra-*) a cat ; *mūilo* (*mātula-*) maternal uncle ; *mūsa* (*māmsā-*) meat ; —in the case of *mūāḷja* and *mūsa* we cannot say whether they are directly

¹ Through **śaṇbhara*.

connected with PI-A. forms ; it is possible that they may be more reasonably treated under *b*) : (i) a.—*rūṇi* (*rūjñi*) a queen ; *rūyu* (*rājan-*) a king *rūvār* (*rūjakula-*+ *ūgāra-*) a palace ; *lāyā* (*lāga yati*) touches ; *lāḷa* (*lālū*) saliva ; *vāḍi*, *vāḍo* (*vāḍa-*) habitude, habitation ; *vākara* (*vyākaraṇa-*) dictation ; *vūṇi* (*vūṇijā-*) a Bunia ; *vārē* (*vāṭa-*) breeze ; *sūḍi* or *sūḍe-* (*sūrdha-*) a half over : *vāḷi* (*chāyā*) shadow ; *hārḍi* (*hārda-*) astride, on the heart ; *hūso* (*hūsa-*) a laugh, etc.

g. *jālī* (*jātā*) ; *jūṃṃk* (*jūṃṃti*) ; *bhūs* (*bhūsū*) ; *ūḍlo* (*ūḍi-*) *mārṃk* (*mār-*) ; *sāḷo* (*śālūh*), etc.

β) : (i) a.—*ā* \angle *a* in heavy syllable : *āppana* (MI-A. inflected form *appaṇo* \angle Sk. *ūtmān-*) oneself ; *kūjjaḷa*, x. nx. gx. *kūjal* (*kaj-jala-*) unguent ; *kūtri* (*kartarī*) scissors ; *kūnu* (*kārṇa-*) ear ; *kūpūru* (*karpūra-*) camphor ; *kūsavu* (*kacchapa-*) tortoise ; *khūkko*, x. *kūk*, nx. gx. *khūk* (*kākṣa-*) armpit ; *khūṃdu*, x. nx. gx. g. *khūṃd* (*skandhā-*) shoulder ; *khūṃbo* (*skambhā-*) pillar ; *gūḍḍava*, x. *gūḍū* gx. *gūḍū*, nx. *gūḍhū* (*gardhabā-*) ass ; *gūṃṃti*, x. *gūṃṃt*, etc. (*granthi-*) knot ; *ghūṃṃta*, x. gx. nx. g. *ghūṃṃt* (*ghanṭā*) bell ; *glūstū* (*gharṣ-*) polishes, rubs ; *cūka* (*cakrā-*) wheel, slice ; *vūṃdanē* (*candrikā-*) moonlight ; *ḍūbtū* (*cārv-*) bites ; *ḍūṃḍē* (*cārman-*) hide ; *jāṃga* (*jāṅghā*) thigh ; *jūṃṃhoi* (*jṛmbhū*) yawn ; *tūka* (*takra-*) butter-milk ; *nūḡḡo* (*nagnā-*) naked ; *nūṃṃcūka* (*nṛtyati*) to dance : *nūstū* (*nātyati*) is spoiled or destroyed ; *nūttu*, *nūti*, x. nx. gx. g. *nūtu* (*nāptṛ-*) grand-son or grand-daughter ; *pūku* (*pakvā-*) boiled sugar ; *pūka* (*pakṣā-*) wing ; *pūkli* (*pākṣman-*) lid ; *phūṭi*, x. nx. gx. g. *phūt*, gx. *pūṭ* (*pṛṣṭhā-*) back ; *phūttara*, g. gx. *phūtār* (*pru-starā-*) stone, slab ; *būṃḍūka* (*bandh-*) to tie ; *bhūḡtū* (*bhagna-*) looses weight, wastes ; *bhūḡ-tū* (*bhraj-*) roasts ; *bhūḷa* (*bhaktā-*) rice ; *mūḡtū* (*mārg-*: MI-A. *magg-*) begs, seeks ; *mūḷti*, x. gx. nx. g. *mūḷi* (*mṛttikā*) mud ; *mūḷṭē*, x. nx. gx. *mūḷṭ* (*mastaka-*) head, scalp ; *mūṃa* (*manyū*) nape of the neck ; *rūḷḷū* (*rakṣ-*) protects, guards ; *rūḷju*, x. nx. gx. *rūju* (*rājju-*) rope ; *rūna* (*dranya-*: MI-A. *raṇṇa-*) wood ; *rūbtū* (cf. *rambh-*) stays, remains ; *lūḡtū* (*lagynte*) touches ; *lūḷa* (*lajjā*) shame ; *vūṃḡḡē* (*vakrā-*) crooked ; *vūḍi* (*vṛddhi-*) increase, growth ; *vūḍ-tū* (*vārdhate*) grows ; *vūṭi* (*vṛtt-*, *vartikā*) wick ; *vūso* (*vamśā-*) bamboo ; *vūsrū* (*vatsā-*) young (of cows, etc.) ; *sūṃṃa* (*sandhyā*) dusk ; *sūṭa* (*saptā-*) seven ; *sūḷṭ* (*chātra-*) umbrella, sunshade ; *hūḍa* (*haḍḍa-*) bone ; *hūḷḷū* (*Deś-hāl-*) moves.

b.) $\bar{u} \angle a$ in open syllable sporadically:—gx. *ānbāūrta* (*anubhava-*); *ādika* (*adhika-*: gx. *ādihik*, *ādih*); *āpurta* (*āpūrta-*); *āpurbūi* (*āpūrvā-*), etc.—s. gs. *pāḍi o* (*pratipād-*) x. *āvastā* (*anvāsthā*); gx. *āukū* (*avakūṣa-*).

(ii) $a \angle \bar{u}$: a) generally when the syllable in K. is closed: S. *vājḇē* (*vāhyā-*);

b) sporadically in open syllable: s. gs. *khāsu* (*kāsa-*); c. sv. *avāḷ* (*āmalaka-*)

§ 27. The treatment of *i* and *u* in the initial syllable differs from that of *a* in that they are always short in polysyllabic words and always long in dissyllabic words, irrespective of the original nature of the syllable, whether light or heavy; but when the syllable in Koṅkaṇi is heavy it loses its length in dissyllabic words. Thus we may formulate the general rule that the penultimate vowel in dissyllabic words is always long; in the case of *a* which is pronounced as a samvṛta in the southern dialects, there are two lengths not indicated in writing, but always understood in pronunciation; e. g. in the word *mana* the first *a* is double the second, but in the inflected form *manāka* the first and final are short. Examples:—

a). *i*:- *jīvu* (*jivā-*) life, but *jiv^aśi*; *jik^atū* wins, but *jika* win thou; *pīṭā* (*pīṭā-*) but *pīṭu*; *pīlu* (*pīḍ-*) twist, but *pīḷ^atū*, etc.

b). *u*:- *dhūra* (*dūru-*) far, but *dhuxoru* (*dhūmā-*) smoke; *pūrā* (*pūra-*) all, but *pūr^atū* (*pūru-*) fills, etc.

In all the above cases a regular law governs the alternation of the long and short vowels in Morphology.

§ 28. In the case of *e* and *o* they are both long or both short, depending upon whether the following vowel is *i*, *u* or not: secondly when PI-A. *e* or *o* occurs in the initial syllable of dissyllabic words it is always long, e. g. *ēka*, *ēku*, *ēki* (*eka-*); but when this *e* or *o* comes through PI-A. *-aya-* or *-ava-* the rule governing the length is the first one; thus *mena* (**mayanā-*) and *loṇa* (*kavāṇa-*). Although for the sake of convenience we have adopted *e*, *ē*, *o*, *ō* in orthography to represent the short and long vowels they differ in the tongue position in pronunciation; for the correct value of these phonemes see my *Koṅkaṇi Phonetics*, §§ 36, 38. Even here, the value of *e* in *meṇa* and *meṇācē* is variable, the first

being twice as long as the second; similarly in *koṇa* and *koṇālā* the first *o* is the lengthened variety of the second.

§ 29. Exceptions: In spite of this general tendency of preserving the vowel in the initial syllable, there are some inexplicable exceptions:—

a): in polysyllabic words:— *uṅḡṭo* (*aṅḡṣṭha-*); *vari* (*upāri*), etc.

b): in dissyllabic words: s. g. etc. *pikū* (*pakū-*), but *pūṁku* with differentiation in meaning.

II. In the Non-initial Syllable.

§ 30. In the interior of a word *i* and *u*, both short and long, lose their proper articulation¹ and become confounded with *a*, and so treated in the rhythmic scheme of a word. Examples:—

i:— *nx. ūḡṭi* (*agṇi-*) brazier; s. g. *parimala* (*parimala-*) scent; *pūḡṇo* (*pratipād-*) first day of the lunar fortnight; g. x. *pūkrū* (*pakṣirūpa-*) bird-like, bird, *vikraytū* (*vikṣir-*) drops, etc.

i:— This is first reduced to *i*, and if retained at all, is always short; s. g. [*joṣi*] (*jyotiṣ-*) astrologer.

u:— s. g. *ūpaḡṭū* (*ūspṛṣṭha-* 7 *appuṭṭha*) touches; *uṅḡṭo* (*aṅḡṣṭha-*) thumb, *ulto* (*ulluthati*) reverse; *gurguru* (for *guru-guru-*) gurgling noise; *tarno* (*tāruṇa-*) young, *puraitu* (*purōhita-* 7 *purūhita-*, see under *o*:—) a priest; *suṭ-suṭi* (for *suṭu-suṭi*) active, etc.

ū:— *vhākkala* (*vadhū-kula-*) a bride, etc.

e:— *uḡṭā* (*uḡḡayate*: MI-A. *uḡḡei*) jumps;

o:— s. g. *ūṅḡso* (*aṅḡṇchaḥ*: MI-A. **aṅḡoccha-*, *aṅḡuccha-*) a towel; *kaṭṭi* (*karoti-*) cocoanut shell; *alṇi*, *alṭi* (*alavṇa-*: [MI-A] *alonia-*) insipid, without salt, etc.

§ 31. *ā* in the interior of a word:

a): is reduced in: s. g. *ūrṭi* (*ūrūtrikū*) lights waved before the image of god; *nx. ūṣḡi* (Pa. *asūtikū*) eye brows; *kaḡhai* (*kaḡāha-*) a big vessel; *gaṭṭi* (*gopālā-*) cowherd; *pārvo* (*pārāvata-*) pigeon; *porṇo* (*paurāṇa-*: MI-A. *porāṇa-*) old, ancient, etc.

b): is preserved:

¹ *La langue marathe*, § 50.

1° : in such cases where *ū* is the result of a contraction :
kāmūru (*karmakūra*-) black-smith ; *čāmūru* (*carmakūra*-) dealer in
 hides ; *dirūli* (*dīpūvali*-) the season of lights, etc.

2° : in some morphemes s. *mid-kūraytū*, *ṛidūytū* puts to sleep
 (-*āya*- of causative), many examples of this -*āya*- suffix may be
 quoted from all the different dialects

3° : in compound words s. *gs. madrūli* (*mādhyā*-and *rātri*-)
 midnight

D Values of Konkani *a*

§ 32 Before studying the behaviour of MI-A vowels in contact in the development of Konkani, as well as the principle of labialisation and of contraction, it is very necessary to study thoroughly that most intriguing of all vowels—the neutral vowel *a*—which assumes different values in the different dialects of Konkani

§ 33 PI-A *a* descended from Indo-European (I-E) short **a*, **e*, **o*, and the nasal sonants. But as early as the Vedic stage it did not correspond to the short of PI-A *ā* it had a closer pronunciation than that of short *a*. On this account a distinction had already been made between the *saṃvṛta* and *vivṛta* pronunciation of the same symbol. In his commentary on Pāṇini's *Aṣṭādhyāyī*, Patañjali says at the beginning of the Sivasūtra — *a-kūrasya vṛttopadeśah kartavyah, kam prayojanam? ā kūragrahaṇ-ārthah*, etc. The *vivṛta a* corresponds to the short of *ā*, which is also *vivṛta*, and for the purpose of *Savarṇagrahaṇa* this discussion is started further on he says — “ *naiva loka na ca vede a-kūro vṛto' stī- kas tarhi? saṃvṛto yo' stī sa bhavisyati* ” No further proof is necessary than the final sūtra of Pāṇini to show that the only type of the *a*-phoneme was the closed variety, the open variety being found only in grammatical treatises for a theoretical discussion on *Savarṇagrahaṇa*. When we come to MI-A we find that in general PI-A vowels are preserved both in quality and quantity with a few exceptions only. The state of affairs is different in the case of NI-A, as we have already seen (§§ 30, 31) Vowels in accented syllables have preserved their characteristics while those in unaccented syllables have suffered very much. Already in Pāli

we find *pheggu* (*phalgi-*), *miñjū* (*majjā*);¹ etc. similarly in Prakrit we have *pikka* (*pakiā-*) *puḍhama*, (*prathamā-*)² etc. When I-A. *a* is compared with Dravidian *a*, we feel the difference between the *saivṛta* and *ivṛta* pronunciations; to a certain extent also when a European pronounces this I-A. phoneme, the *vivṛta* predominates over the *saivṛta*. But in the whole group of I-A. languages the close, neutral pronunciation is the general rule, with one big exception in the case of Bengali where this phoneme has developed a peculiar sound resembling *o* in English *hot*, but considerably higher than it and slightly lower than the cardinal vowel [ɔ] without any lip-rounding.³ When we begin to study the dialects of Konkani the problem of PI-A. and MI-A. *a* becomes insistent. The mass of material is bewildering and the descriptions of this sound rather confusing in the treatises of this language.

§ 34. In his *Elementos Gramaticais da Lingua Concani*, Canon José de S. Rita e Souza gives two symbols for Sk. *a* (अ): *A* - short, close; *a* - short, open. Regarding the pronunciation of these symbols he remarks: "this letter (अ) which is termed the central (or middle) vowel has nearly the sound of open *o*; open *a* or close *A* is bound up with all consonants (i. e. inherent in all consonants) in the Devanāgarī script," (p. 8, f. n. 2). At another place (p. 13, f. n.) he observes further:—"A difficulty exists still regarding the employment in writing of the central vowel (अ) *a* or *A*, and the diphthong *o* (औ) whose sounds are confused in pronunciation." He also admits that this difficulty leads one to commit errors, and where *o* (औ) is to be used *a* or *A* (अ) may be used or vice versa.

§ 35. Father Maffei, in his *Konkani Grammar* (p. 5) gives the following transliteration:—*ā*-short *a* (very often near to *ó*); *a*-common *a* (nearest approach to *u* in English *but* or the *a* in Latin *farō* as pronounced in Italy); *h*-closed *o*; *ò*-open *o*; *o*-common *o*. The only thing worth noting about Father

¹ Gelger, *Pali Literatur und Sprache*, § 9.

² Fischeh, *Grammatik der Prakrit-Sprachen*, §§ 101, 104.

³ S. K. Chatterji, *Bengali Phonetics*, § 41, where the final lax vowel is represented by *ò*.

Maffei's transliteration is the division of the *a*-phoneme into four groups: *ā*, *ū*, *a*, *ā*, the last of which he calls the half *a*, which corresponds to a whispered vowel *a*, appearing only at the end of words.

§ 36. In his literary works written in Devanāgarī characters Mr. Valavlikar follows the following notation; *a* (अ), *ū* (आ), *ā* (ऎ); about this last *ā* he says in the foot-note to his book; "*Gōykhōrāṭo Mumbāikūr*" on the first page, that this sound is very near to short, open *o* (ऒ), in fact half way between *a* and *o*. This corresponds to the inverted signs used in Marāṭhī script to indicate the open English *e* and *o* sounds in borrowed words. This system has been generally adopted in all Konkani writings printed in Devanāgarī script.

§ 37. In the second edition of Father Thomas Stephen's *Grammatica da Lingua Concani*, corrected and annotated by Cunha Rivara in 1857 (p 164) Sk. *a* (अ) is represented by *ū*, *ū* (आ), by *a*, and (ऎ) by *o*. In the *Diccionario Portuguez-Concani*, edited by the same scholar in 1868, a slightly different transcription is used: Sk. अ is represented by "a," (आ) by "ā," and (ऎ) by "o." In the first transcription the exact values are shown; according to this PI-A. and MI-A. *a* is developed into an *o*-phoneme, which is not exactly the same as the descendants of PI-A. or MI-A. *o*, -*ava*-, etc. In this connection we may compare a somewhat parallel development in Gujarati, where the *o*-phoneme has slightly different values according to its development from PI-A., MI-A. *o*, or PI-A., MI-A. -*ala*-, with a corresponding development of the *e*-phoneme.

§ 38. For the purpose of our study these systems will be sufficient, in as much as these are uniform and more exact than the others in constant use. We shall first consider the various examples in the different dialects, with reference to their true etymology from PI-A. and determine from a comparative study of all these examples the nature of the change, its extent and the possible explanation for such a change. It will be clear from the context that Father Maffei stands for *x*., Canon Jose de S Rita e Souza and Cunha Rivara represent *gx*., Mgr. Dalgado *nx*., and Mr. Valavlikar *g*.

§ 39 g. — (N. B. I shall use the symbol *à* for अ). *anpàt* (s. gs. *anpatya*) necessity; *anbhàv* (*anu-bhava-*) experience; *aḍḍan* (s. gs. *aḍḍani*, gx. *āḍḍān*) difficulty, in sing., — pl. *aḍḍanī*; *āsà* (s. gs. *āssa*) is; *ārth* (*ārtha-*) meaning; *kār* (s. gs. *kari*) do thou; *khabār* (s. gs. *khabbari*) news; *kīlāc* (s. gs. *kīlaci*) shriek; *kātār* (*kartārī*) scissors; *kās* (s. gs. *kaṣṣi*) how?; *ghòṭṭ* (s. gs. *ghaṭṭi*) strong; *čukāvāḷ* (*-āvaḷi-*) erratum, but *čukāvaḷi*; *čāḍ* (s. gs. *čaḍa*) much; *jaḍ* (*jaḍa-*) heavy; *tār* (s. gs. *tari*) if; *dhār* (*dhar-*) hold; *nisān* (s. gs. *nīsāni*) ladder; *nītāl* (*-tala-*: s. gs. *nittala*); *nīścay* (*nīścaya-*) determination; *nivāl* (s. gs. *nivaḷa*) strained liquid; *naḷā* (s. gs. *naḷa*) no!; *prat* (*prati-*) copy; *saraspāt* (*sārasvatī*); *tākt* (*takt'*) power; *soḍḍan* (s. gs. *soḍḍani*) escape; *sārg* (*svargā-*) heaven; *samvay* (M. *savay*) friendship, liking; *samūj* (NI-A. *samaj-*, *samajh-*) understanding; *sāvkāl* (s. gs. *sāmkvaḷi* or *sāmvkaḷi*) company; examples may be multiplied without number. I shall quote a few also from Mr. Valavlikar's writings in Roman characters (where he uses the italicized *a* for this *a*); *iṣṭāgāt* (*-gata-*) friendship; *bārāp* (s. gs. *barapa*) writing; *sākālī* (*sakalya-*) at dawn; *sāḡḷē* (*śakula-*) all; *pārūmt* (*param+tu*) afterwards, but; *bāḡār* (s. gs. *bagar*) without; *phāl* (*phala-*) fruit, etc.

It will be clear from the examples quoted above that where the law of labialisation does not apply, we may formulate that in most words which do not end in *-i*, the penultimate *-a-* becomes *-ā-*, and in verbal forms the final *-a-* becomes *-ā* as in *naḷā*, *āsā*, etc. But there are many exceptions, e. g. *ghar* (*ghara-*), and *maḷkūr*. This vowel *-ā-* is also lost in morphology: *bhūysāḡār* (*-sāgara-*), but *bhūysāgrā* (gen. form); in this function it is the same as the ordinary samvṛta *a*.

• § 40. gx. — (N. B. : for the italicised *a* I shall use *α*, and the *A* will remain as it is). *α*). Examples of *α*: *udāk* (*udaka-*) water; *āḷhāu* (s. gs. *āḷhāvu*, *āḷhōvu*) memory; the prefixes: *ābhi-*, *āri-* etc. (really prepositions); *iṣṭāgāt* (cf. g. *iṣṭāgāt*) friend; *ānān* (s. gs. *ānānā*) *Anona squamosa*; *ātrek* (*ātrekha-*) excess; *āydan* (*āyhtana-*) vessel; *ānn* (*ānni-*) rice; *āpār* (*ātmān*: MI-A. *apparo*) self; *ārdō* (*aridhā-*) half; *āḷhāu* (*asṭādāsa-*) eighteen; *āntāḷkārā* (*antāḷ-karāṇa-*) heart; *kāḡād* (s. gs. *kāḡada*) paper; *kārm*

(*kārman-*) act, deed; *kaḍu*¹ (*katu-*) bitter; *lāḍṣāṇ* bitterness; *kālāy* (s. gs. *kalūyi*) zinc; *khārḍo* (*khāra-*) waste; *kāpād* (s. gs. *kūppaḍa*, Sk. *karpita-*) cloth; *khāro* (Mar. *kharū*, s. gs. *khāro*) true; *ghār* (*gṛhā-*: *ghāra-*) house; *gātāy* (H. *gavaiyyā* musician; *ghārdār* (from *ghar*) household, house and wife; *gārāj* (s. gs. *garāj*) necessity; *ghāḍāp* (*ghata-*) happening; *ghātūy* (s. gs. *ghattū*) strength; *gārībpan* (s. *garīb-pana*) poverty; *bāgar* (s. *bagar*) without, unless; *čāl*² (s. *čalli*, gs. *celli*) girl; *čūkār* (s. gs. *cūkaru*) servant; *čālecūlis* (*calus-*) fortyfour; *čauto* (*catarthā-*) fourth; *čaltālē* (*cal-*) was happening; *čāṇo* (*canaka-*) gram; *zūmbāl* (*-phala-*) a fruit, *zān* (*jāna-*) person, *zhāmp-* (*jhampa-*) jump; *tirfāl* (*triphala-*) a fruit or the tree bearing this fruit, *takli* (s. gs. (*takli*) brain, head; *thūpāt* (s. gs. *thāppata*) slap; *tārno* (*tāruṇa-*) young; *dha-* (*dhāna-*) wealth, riches; *dhaio* (*dhaui-*) white; *dhār* (*dhar-*) hold; *nāv* (*navi-*) nine, *nazo* (s. gs. *naḥḥa*) no!; *namāskūr* (*namaskūra-*) salutation, greeting; *nidaumk* (s. gs. *idatū mdatū*) to sleep, the suffix *-pāṇ* (*-pana-*), *panās* (*panasa-*) jack; *vardeś* (*paradeśa-*) foreign land; *pādūi* (*padaii*) station, position; *pfāl* (*phāla-*) fruit; *pāulo* (s. gs. *paulo*) first, *paleumk* (*palāyū*) to see; *pārtalo* (s. *partalo*, M. *paratlū*) returned, *pāḍlo* (*pat-*) fell; *fakat* (s. *phaktū-*) entirely; *bārē* (s. *barē*, M. *barū*) good; *bāśi*³ (s. gs. *baśi*, NI-A. *baśi*) plate, *bal* (*bala-*) strength; *bārūm* (*bari-*Can.) to write; *bhājan* (*bhājana-*) devotion, *baglēk* (s. gs. *baglēka*, NI-A. *bagal*) aside; *bhamatAṇīm* (*bhram-*), *māzār* (*marjūra-*) a oat; *mānis*⁴ (*manusyā-*) man; *mōḍkē* (s. *maḍkē*) an earthen vessel; *mālab* (s. gs. c. *malapa*) sky, *malnī* (*mal-*) kneading; *maḥjo* (s. *maḥjo*) mine; *madē* (*madhya-*) amid; *mhaṇtū* (s. gs. *mhan-*) says; *mhūrag* (s. gs. *mhūraga*) dear, *račnūr* (*rac-*) creator; *rāsūl* (**rasūlu-*) juicy; *rāḍnē* (*rāt-*) cry; s. gs. *lāḍūy* (s. gs. *laḍū*) fight; *lokhāṇ* (*lokhakhaṇḍa-*) iron; *var* (*upari*) above; *vāč* (MI-A. *va-cca-*) go; *sādūmē* (*sādū*) always, everyday; *sūkar* (*śārkārū*) sugar; *sāmsār* (*samsāra-*) worldly life; *samest* (*sāmasta-*) all; *sāmūp* (*santūpā-*) regret, *sūāy* (*sapāda-*) a quarter above, *sā*

¹ The expected form is *kādu*.

² Should be *čāli*.

³ The normally expected form is *bāśi*.

⁴ v. l. for *mānis*.

(*ṣaṭ-*) six; *sākāl* (*sakala-*) every; *hājūr* (s. gs. *hazūra*) a thousand; *hārśē* (s. gs. *harsē*, *herśē*) another time, etc.

β): Examples of *A*.— *ūvAy* (s. gs. *ūvai*) mother; *ūnAmd* (*ānandā-*) happiness; *āltAḍi* (*-taṭa-*) on this shore; *igArji* (s. gs. *igarji*) church; *ugAḍiālō* (s. gs. *ughaḍiā*) opening; *izAt* (*izzat*) respect; *kēsAr* (*keśara-*) saffron; *kAṣṭi* (*kaṣṭin-*) sufferer; *kAruṁk* (*kar-*) to do; *kAdī* (M. *kadhī*) *gAmv* (s. gs. *garu*) wheat; the suffix *-gAt* (*-gati-*); *ghāgAr* (*ghaggara-*); *ghAḍiyūl* (*ghaṭi-*) a clock; *čAvīs* (*catur-*) twentyfour; *ihAr* (*kṣar-*) cascade; *jhArī* fountain; *zAr* (*jvara-*) fever; *jāgAr* (*jāgara-*) wakefulness; *zābAr* (besides *zābār*, see above); *čAḍ* (s. gs. *čaḍa*) much; *ṭhAkī* (cf. NI-A. *thakk-*) injurious; *vAy* (*navatī-*) ninety; *tikAḍčo* (*-kaḍe-*) of that side; *tArī* (but *tār*) even; *tArkuṁk* (*tark-*) (*tark-*) to wrangle; *dhukAr* (*sūkara-*) pig; *DudsāgAr* (*-sāgara-*); *dhAm̐y* (*dādhi-*) curds; *nām̐gAr* (s. *nām̐gara*) anchor; *nAd* (*nadī*) river; *nham̐y* river; *pāṇAs* (*panas-*) jack; *pārvAt* (*pārvala-*) mountain; *bhArtī* (s. *bharti*, Sk. *bhar-*) full tide, *bArī* (but *bāro*) good; *bhitAr* (s. *bhittari*) inside; *bAttis* (s. gs. *battisa*) thirtytwo; *bhAv* (*bahu-*) much; *mhārAg* (s. *m̐hāragu*, *m̐hāragi*) dear, costly; *lAgn* (*lagnā-*) time; juncture; suffixes *-vAm̐t* (*-vant-*), *vAt* (*-vatī-*); *vAst* (*vastu-*) thing; *sAr* (*sad̐kṣa-*) comparable; *śēb̐hAr* (s. *śaib̐hari*) a hundred; *sārAp* (*sarpā-*) snake; *sātAr* (*saptatī-*; Ap. *Battari*) seventy; *sām̐Arpūṁk* (*samarp-*) to offer; *hikAḍčo* (*-kaḍe-*) of this side.

§ 41. Two things are clear from the examples cited above: PI-A. and MI-A. *a* has divided itself into two connected phonemes *ā* and *A*, and PI-A. *ā* has come down as *ū* in accented syllables in gx. in such places where it is retained in the other dialects of Koṅkaṇī.

§ 42. Alternation of *ā* and *A* in gx. — The play of these two vowels in morphology may be differentiated into two categories: gender and number.

α) Gender —

masc or fem

bhirAmḍ

zūmbAl

panAs

curAn

bhemdAs

keAr

mūtAt

bhemdAr

kārmAl

ōvAl

legAd

kātAm

dhukAr

māzAr

ānAn

kāmdAv

sulAt m

mAv

sumdAr

mhārAg

nibAr

zAṇ

zAd

thAmḍ

cAd

β) Number —

sing

fatAr

māmḍAv

nāmgAr

panAs

iāmdAr

cAd

neut.

bhuramḍ

zūmbal

paṇas

curan

bhemdas

lēsar

mūlav

bhemdar

karmal

ōal

legad

kalam

dhukur

n azār

aman

lāmdav

sukat

mav

sun dan

mhārag

nibar

zan

zaḍ

thāmd

cud

plur

fatur

mūmlav

nāmgār

paṇas

iāmdar

caḍ

* Continued from the Annals Vol XV||I Part (II) p 120

In fact, for every example quoted in α) above we have the plural with *ā* instead of *A*. Further, in inflection, the oblique form is obtained by the change of *A* into *ā*.

γ). Alternation in the presence of *i* or *u* in the neighbouring syllable: *pāñcviś* (*pāñca-viñśati*-) twentyfive: *pāñdrā* (*pāñca-daśa*-) fifteen; *khArđi*: *khārdo*; *mAđki*: *māđko*; *tAkli*: *tākli*; *pAnsūl*: *pānAs*; *pfAđkūl*: *pfāđ*; *kAdūl*: *kādē*; *tAļi*: *taļē*; *pfAļi*: *pfāļē*; *āst Aļi*: *āstālo*; *vāčo*: *vAcūñk*; *bārā-bAri*; *mhAṇūn*: *mhāñje*, etc.

§ 43. We are now in a position to formulate the general rule so far as *gx.* is concerned: MI-A *a* becomes *A* or *ā* in *gx.* depending upon whether MI-A. *a* was originally followed by an *i* or *u*, or not.

Case α). MI-A. masculine nouns ending in *a*, in inflection end in *-u* in the Apabhramśa stage in the nominative singular, and this final *u* is lost in *gx.*; similarly the feminine nouns end in either *-i* or *-u* which is lost in *gx.*; again neuters end in *-am*; thus *māṭAv*, masc. is derived from Sk. *mañṭapaḥ*, MI-A. *mañṭavo*: Ap. *mañṭavu* or **māṭavu*; similarly the neut. *māṭav* is from MI-A. **mañṭapam*: Ap. **māṭavam*, the play of *ā* and *A* following the rule formulated above. Of the feminine forms of adjectives like *suñdAr*, *ñibAr*, *zAđ*, etc. as opposed to the *a* forms of the same in neutre, it is enough to compare them with corresponding *s. gs.* forms *suñdari*, *ñibbari*, *jađi*, etc. deriving from MI-A. forms in *-i*.

Case β). *gx. fātAr*, sing. is from Sk. *prastarāḥ*: MI-A. *pattharo*, Ap. *pattharu*, a stone; the plural *fātār* is from Sk. *prastarāḥ*: MI-A. *pattharā*, and hence the *ā*. This can be verified in the case of every example quoted in the previous section.

In § 42 γ) we see this play of the two vowels in the actual presence of *i* or *u* in the neighbouring syllables. In this respect there is no difference between these phonemes and the *o*-phonemes of *s. gs.* etc. and it is difficult to understand the reason for the retention of special symbols when both in actual pronunciation and the behaviour in morphology, etc. they are alike.¹ That

¹ Cf. V. J. Janin Rangel, *Gramática da Língua Concani*, Bastorā, 1933, p. 2 § 5: "Em concani não se utiliza presentemente o som de fechado vacilando entre *a* e *o*, como nas línguas sânscrita e maratā." Thus on the one hand some scholars advocate symbols for special sounds the existence of which on the other hand is completely denied by others.

mistakes are committed even by writers who follow this transcription is evident from only two of the many examples that one may pick up from such writings on page 144 of *Elementas Gramaticais*, we find the form *dhônî*, which should really be *dhAnî* according to the orthography suggested by the author, since the word is derived from Sk *dhānī-*, the other form in question is *gâro*, which should be *goro*, as deriving from Sk. **gaurā-la-* MI-A. **gorao* white In these circumstances the retention of such special symbols is redundant and smacks of etymology wrongly applied, speech sounds should be represented as correctly as possible, and I have tried to find a justification for these symbols, but after hearing the Christian community of Goa speak, and after many trials with the examples in the previous sections with different persons for a phonetic evaluation I cannot countenance this innovation mainly on the basis of etymology. In the dictionaries of Furtado MI-A. *a* is regularly represented as either an *o* or an *ū*¹

§ 44 In *x* also there is a regular tendency to pronounce the MI-A. *a* as a *vivṛta* as in Dravidian, and it is thus often confused with *ū* of which it is the short variety Where there is no such confusion it is nearly always pronounced as *o* Thus, following the system of Furtado's dictionaries, every MI-A. *a* is either *ô* or *ū* in *x* (where *a* is equal to *ô*) A few examples of confusion between MI-A. *a* and *o* in *x* may be quoted here *x kolo*, *s gs kalo*, *gx. kalo*, *kobu s gs kabbu*, *Can kabbu*, *x goroz*, *gx gârâj*, etc where an original *a* is represented as *x. o* Thus here too we find that in spite of different symbols used for the *a*-phoneme, there is confusion rampant in representation of words

§ 45 In *nx* a similar state of affairs exists. Mgr Dalgado uses the etymological Devanagari symbol, though in his *Observations* he says that it is approximate to short, close *o*, dropped in many cases, but close in feminine nouns and open in neutre nouns This corresponds to what we have seen in *gx* which should be taken as the standard for all *x* dialects except in syntax and vocabulary (so far as direct borrowings from Portuguese are concerned) In addition to these different kinds of the *a*-phoneme Canon J de S Rita e Souza mentions the mute *a* which

¹ For MI A. *a* / *gx. a*, see § 26 α) ii

is glided over in pronunciation with reference to the rhythm of words.

§ 46. In s. and gs. the state of affairs is slightly different. Here PI-A. and MI-A. *a* has regularly come down as *a*, except when affected by the law of labialisation. The case of *phūttoru* : *phūttara* has already been discussed. Similar to this, we have the forms *vāca* : *vocūka*, *marī* : *morūka*, *kartū* : *korcē* (through **kor*"*cē*).

A slightly variant case of the above may be seen in the dual pronunciation of such words like *vata* : *vota*; *vhakkala* *vhohkala* *vharetu* : *vhoretu*; etc. The presence of the bilabial *v* in the syllable explains the labialisation in these cases.

§ 47. We are now in a position to formulate the general behaviour of PI-A. and MI-A. *a* in the dialects of Kōṅkaṭī. In the Christian dialects it is labialised throughout, except when it is represented as *ā*, as shown in many gr. words. In the Hindu dialects the labialisation takes place only in the presence of labial elements, and in g. the penultimate -*a*- becomes -*ā*-, and the final -*a* of verbal forms in dissyllabic words also becomes -*ā*-. We have also seen that these altered vowels (short and long, open as well as close, the last depending upon the following vowel) play the same rôle in morphology as the neutral vowel *a*. I have therefore not deemed it necessary in the following section to differentiate the two phonemes *ā*, *ā* and *o*, *ō*. The latter will represent all the varieties, as it is futile in view of the discussion above to keep to separate symbols merely on the basis of etymology.

E. Prakrit Vowels in Contact

§ 48. As a result of the loss of intervocalic single consonants in MI-A. we find vowels coming into contact in the Prakrit languages without coalescing; but even here, at times, certain consonants have been inserted to break the hiatus; the most common of these, called by German scholars "hiatus-tilgers" are *y* and *v*; in fact in many Jain Mss. a *laghu-prayāṇatara* *kāra* has developed. Less common are *r* and *h*, seen in Pāli *attha-r-na*, etc. There are cases where even -*t*- or -*d*- or -*g*- act as "hiatus-tilgers," but the reason for their existence is more

historical than due to a fresh insertion. Now in NI-A. we observe the tendency to eliminate the hiatus in three ways: (i) it conserves the individuality of the vowels by the insertion of *y* or *v*; (ii) it combines them into diphthongs, and (iii) finally it contracts them into a single vowel.

I. Insertion of *y* and *v*.

§ 49. A. Insertion of *y* :- *y* replaces

Sk. *k* in s. ga. *kāyaḷo* (*kāka-*).

Sk. *j* in s. ga. *rāyu* (*rājan-*).

Sk. *t* in s. ga. *jāyi* (*jālī*), *ghāyu* (*ghāta-*), *māyi* (*mātar-*)¹

Sk. *d* in s. ga. *pāyu* (*pāda-*).

B Insertion of *v* — *v* replaces

Sk. *k* in g. *kāvaḷo* (*kāka-*).

Sk. *g* in Javaḷa (*yugala-*)

Sk. *c* in s. ga. *sūva* (*sūci-*)

Sk. *t* in „ *māvulo* (*mūtula-*)

Sk. *j* in „ *rāvu* (*rājan-*).

Sk. *d* in „ *pāvu* (*pāda-*).

Sk. *y* in „ *sūvli* (*chāyū*)

Pk. *h* in „ *mevno* (*maṭhuna-*; Pk. *meḥupa-*), *mḥvu* (*mādhū-* Pk *maḥu-*).

We note that in some cases both the treatments hold good; in one type the distinction is due to difference in dialects: s. ga. *kāyoḷo*, but g. *kāvulo* (the *-a-* penultimate being slurred over); in the other it is due to difference in meaning: *pāyu* foot, *pāvu* a measure, equal to one fourth seer. In the case of *sūva*, s. ga. *sūva*, there is a possibility of confusion with the verb *śivayātū*, since ga. has *sū*, the expected form.

II Diphthongs.

§ 50 In the southern and Hindu dialects there are only two diphthongs *ai* and *au*; and since the Christian dialects have the

¹ Perhaps influenced by Sk. *māmāḥ*

labial *o* (*ò* or *À*) for MI-A. *a*, we have the diphthongs *oi* and *ou*; sometimes also, due to labialisation we have in s. gs. *ou*.

ai $\angle a+i$: *baisa* (*uparisa*), *mhaiši* (*mahiṣi*), etc.—In ns. ngs. *vairi* (*upiri*) we have an anticipation of the final *i*.

ai $\angle a+e$: g. *pair* (*pradela-*).

au $\angle a+u$: *cau* (*catuh-*) in *cauku*, *čautò* (besides *čouto*), *čaudū* or *čoudū*, etc.; *mau* or *mou* (*mṛdū-*).

au $\angle a+o$:

oi $\angle a+i$: gr. *voir* (s. gs. *vairi*):

ou $\angle a+u$: s. gs. *mou* (*mṛdū-*), *čouto*, *čoudū*, *čoutiṣa*, etc. (Sk. *catuh-*); g. *čoutis*.

§ 51. If the first vowel is long, the hiatus generally persists, and in most of the dialects a secondary *y* or *v* may be inserted: *māuṣi* (*māuṣ-*) *ghāuṣogo* (*ghāta-śoka-*), *rāuṣāra* (*rājakuṭāgarū-*), *gāi* or *gāyi* (Pk. *gāvi*, quoted by Patañjali in his *Māhābhāṣya*), *ūitāru*, *ūitāru* (*ūditya-*), *pāun* (*pādoma-*).

Similarly if the second vowel is long, the hiatus persists: *nhāi* (*nadi*), *gāi* (Pk. *gāvi*); but it must be remembered that in K. all final vowels are short, and the length for this purpose should be estimated from the historical standpoint.

III. Contraction.

α) The first vowel is *a*.

a+i, e, u, o.

§ 52. So far as *ai* is concerned, we find in K. forms like *pēṭa* (*Pratiṣṭhā*; Sk. *pratiṣṭhāna-*; M. *pañṭha*, but Sk. *pratiṣṭhū*; M. *peth*); but it is more especially at the end of words that the reduction takes place as in Marāṭhī: *seṇvi* (*senāpati-*); the termination for the nom.-acc. pl. of Sk. neutre nouns -*āni* Pr. *āni* K.-*ē*, etc.

Here we must consider the curious case of -*ai-* becoming at times -*a-* in the words *baisr-* besides the form here mentioned we have in s. *bastā*, *ṭaisūka*, *baścyūka*. As discussed by M. Bloch (*La langue marathe*, § 58) we cannot take recourse to the theory of contamination with the root *vas-* in view of the double reason of significance as well as Hindi influence for the initial *b-*. It is

probable as suggested by him that due to the presence of *s*, the diphthong is reduced in those cases where *s* combines with a following consonant as in *bastū*, *bascyāka* (for **bascyāka*, labialised) On the other hand we find that in K *aʔi* / Sk *asīti*—Pk *asī* we have diphthongisation

In the forms e. g. *kaśi*, *taśi*, etc from Sk *tādṛśa*—etc. M. *kaisī*, *taisī* (besides *kasa*, *tasa*) we have the same phenomenon as above, but quite regularly throughout in all the dialects

§ 53 The reduction of *au* to *o* takes place in 'cviś, (Sk *caluḥ*—), and to *u* in the absolutive *ūn* (from an older **aunu* or **aunu*)

In the final position *-au* is reduced to *o* regularly, irrespective of the length of the initial element of the diphthong

Sk *-ako* : Pk *-ao*, Ap *-ao*, *-au* *ūmbo*, *ūvālo*, *ghoḥo*, *čapo*, etc (deriving from Sk. *āmraḥa* *āmralaka*—, *ghotala*—, *capaka*—, respectively)

Sk. *-ato* Pk *-ao*, Ap *-au* *ākho* (*akṣala*—)

Sk *-ado* *pūḍvo* (*pratipada*—)

Sk *-ayo* *ūsro* (*āśraya*—)

Sk. *-ato* *pāllo* (*pallava*—)

Sk. *-āho* Pk *ūo*

Sk. *-ūco* *piśso* (*piśaca*—)

Sk *-ūto*

Sk. *-ūdo*

Pk. *-ūo* : nom fem pl of nouns in *-ū*. *mūlo* (Pk *māluo*), etc
a+a

§ 54 —When one of the two vowels is long, the result of the contraction is *ā*.

A The first *a* is long

Sk *-āya* *rāulār* (*rāja-kula*—), *iāut* (*rājaputra*—)

Sk *-ūta* *vūrē* (*vūta*—)

Sk *-āda* *ārāo* (*ādarśa*—), *iāna*¹ (*vūdāna*—), *sīna* (*chūdāna*—),

¹ Semi-tatsama with *-n-* instead of *-n-*

Sk. -āva-: *divāli* (*dīpāvali*-)

Sk. -āgā-: *rāuḷār, kulār* (-āgūra-).

B. The second *a* is long.

Sk. -akā-: *andhār, s. gs. kuṁbāru, kāmūru, cūmāru, etc.* (-a-kāra-)

Sk. -avā-: *upāsu* (*upavāsa*-).

Sk. -atā-: *cāri* (**catāri* for *cattāri*; observe the palato-alveolar affricate).

Sk. -āvā-: *amāvāsyā* : *amāsa*.

In the case of nom. pl. of masc. nouns of K. ending in -o, which is -e (*ghoḍo* : *ghoḍe* / Sk. *ghotakah* : *ghothakāh*), the -e is not be traced to the inflected form in Sk. but to the uninflected form, and therefore to -aka- and not to -akā / Sk. -akāh.

§ 55. Both the vowels are short.

When the two vowels were separated in Sk. by *y* (i. e. if the group in Sk. was -aya-) the contraction was already accomplished in MĪ-A. : cf. Pa. *neti* : Sk. *náyati* ; Aś *leṇa* : Sk. *layana-* ; Pk. -*ei* (ending of 3rd pers. sing. pres.) : Sk. -*ayati*. If they were separated in Sk. by a single non-aspirated surd, this surd was lost in MĪ-A. giving rise to *y* (*laghuprayatnatarayakūrah*), in the group -aya-, which in its turn gives rise to -e- in NI-A.

Sk. -aka- in the nom.-acc. neut. sg. in *ā* (-akam), and nom. masc. pl. of enlarged nouns in -e (*akūh* : -aka-) : *sūnā* (*ṭunakam*), *ghoḍe* (*ghotakūh*), *āmbe* (*ūmrakāh*)

Sk. -aja in *neṇa* (-na-jan- from *jñā*) " do not know. "

Sk. -ata in s. gs. *gello*, me-llo, x. gx. *gelo*, me-lo (*galā*-, *mṛlā*-); *īḷ* (-īṭam), etc.

Sk. -ada- in *keḷ* (*kadalī*), but *bora* (*badāra*-), see below.

Sk. -aga- in *tena* (*chagana*-).

In the case of K. *bora* we have to go back to MĪ-A. **barara* with insertion of *r* in the place of the lost intervocalic -d-, already reduced to *bora* in Desī : among cognate languages, Marāṭhī and Gujarati, as well as Dravidian attest to this form.

In recent times *aa* is combined in the semi-tatsama s. gs. *ghr-āpa* (*grdhāpa*-), *agrāra* (*agrahāra*-), *ugrāra* (*udgrdhāpa*-), etc. re.

sulting in *ā* in several cases this *ā* is further reduced to *a* and then lost *dasro* (for **dasro* / Sk. *daśaharā*)

β) The first vowel is *i* or *e*

§ 56 Examples of *i* or *e* followed by *ā* in Konkani are rare and where they occur, are certainly borrowings from other dialects

e + *a* > *e* s. gs *dēru* (*derara*-), *šero* (*cheda*-)

i + *a* > *e* or *i* in the middle of the word, *i* (written *i* or *i* in K.) at the end of the word

e *šemḍi* (*šikhanda*-) *šeli* (*šitala*-),

i *disu* (*divasi*-)

— In the final position *i* is the normal characteristic of the fem sg, Sk *-ī* Pk *-ī* *-ia* it is enough to say that this is the vowel characterising the fem forms of all adjectives. Similarly, the neutres like *dhasi*, *ghī*, *pāni*, are to be explained

i + *i* > *i*

i + *e* — There are not many examples of this combination from Sk *nārikela* Pk *nārī-ela* we have s. gs *nārlu* (for **nārlu* from possible **nārelu* cf. nx. gx *nārel*) and x nx *nārl* (see § 24). This is generally the treatment in the interior of the word. In the final position there is first the insertion of *y* with a subsequent but not necessary loss of *i*: the oblique fem sg of Pk *-ie* K *-iye* *ye* *māliye*- or *māliye*- from nom sg *mālī*

e + *i* in the ending of the 3rd pers sg of causative Pk has *-ei* and K *-eyi*, *-ey* or *-ay* with reduction of *e* to *a*

i + *u* in the interior of the word *i* disappears but in the final position *i* survives with the loss of *-u* developing from *-o*, in the infinitive in *-um-k* / Sk *-itum*, *u* survives with the loss of *i*: *-duno* (Sk *-duguna* Pk *diuna* *duna*-), *vūṇi* (*vūṇja*-) from Pk *vum(y)o* Ap *vum(y)u*

γ) The first vowel is *u* or *o*

§ 57 When contraction takes place it is the timbre of *u* or *o* which determines the resultant.

u + *a* > *o* *hora* (*vadhū-ara*) *phoppala* (*pūga-phala*), *sonū* (*suvarṇakāra*-), etc

$-u + a \rhd u$: *gavu* (*godhūma-*), *dhuttā* (*dhuvati*), *tū* (Pk. *tumañ* \angle *tuvam*); further all nouns ending in $-u$ in K. when not derived from Sk. words ending in $-u$ (see §§ 18-20) are from Sk. nouns ending in $-ukū$ and similarly the K. neutres in $-ū$ are from Sk. $-ukam$.

$u + o \rhd u$: nom. sg. of K. in $-u$ \angle Sk. $-uko$: Pk. $-uo$.

$u + u \rhd u$: *uṃbar* (*udumbāra-*);

$u + u \rhd o$: in the semi-tatsama *garodar* (*gūru-udara*);

$u + i \rhd ū$: *dhūva* (*duhitṛ-*), *sū* (*sūci*);

$o + a \rhd o$: *thoḍē* (*stoka-*); gx. *uḷo*, s. gs. *uḷjo* (*uddyoṭa-*)

$o + i$: either *y* is inserted in the middle of a word, as in *joyiṣi* or is reduced to *o* in *jośi*.

Contraction of more than two vowels.

§ 58. Examples of this type are quite rare ; we have *ār* (*ajagara-* : Pk. *a^haara-*, *aaara-*), but *āy-lo* or *ālo* for Sk. *āgata-* with the retention of $-j-$. Generally in such cases the diphthong survives. In the fem. nom. pl. of nouns in $-i$, we have Pk. $-iūo \rhd$ K. $-(i)yo$, gx. $-eo$, $-e(y)o$.

Nasalisation of vowels.

59. In general, when nasals occupy the final position in a word, and contraction takes place between the last two vowels, we have nasalisation : *śēbhari*, $-śū$ (*śatam*), *śī* (*śitam*), the diminutives $-rū$ (*rūpam*) as in *pākhriū*, *vāsrū*, etc. ; the nom. sing. of neutres $-ē$, $-ī$, *u* (Pk. $-aam$, $-iam$, $-uam$). But if a nasal is preserved in the preceding syllable nasalisation of the final vowel of K. does not take place usually : thus *pūni*, *lōṇi* or *nōṇi* ; but a secondary nasalisation may affect them subsequently and we may have *lōṇī*.

The genitive ending of the plural in Sk. $-ānām$ has become in K. $-ā$ the $-n-$ having lost its proper articulation, which is difficult to explain on the basis of Pk. $-ūpa$; the explanation is to be found in the Apabhramśa ending $-ūham$, $-aham$, on the basis of the singular in $-aha$, reminding us of Vedic *narām* as opposed to *narūḡm*. But in the neut. pl. Sk. $-āni$: Pk. $-ūni$ or more regularly $-ām$, this loss is difficult to explain, unless based on the analogy of the singular forms $-aam$, $-iam$, $-uam$ etc. ;

similarly the instrumental singular Pk. *-enaṁ* (Sk. *-ena*) has already become *-ṛ* or *-ī* in Apabhraṃśa.¹ It will be apparent that *-n-* in these inflexions has undergone a special development.²

§ 50. It will be seen in the section dealing with consonants that a single intervocalic *-m-* has been spirantised and become *-ṛ*; this nasalisation has then been transferred to the preceding vowel: thus *gāru. nāra* (*grāma-*, *nāman-*); in certain endings also we have this nasalisation: first person sing. and pl. of verbs ends in *-ā* and *-ṛ* or *ī* (Sk. *-ūmi*, *-ūmo*).

§ 60. In the interior of a word there are several treatments of the group: short vowel + nasal + consonant:

1 Sir George Grierson, in his critical review of M. Jules Bloch's *La langue marathe*, JRAS, 1921, p. 200, observes: "M. Bloch derives *ṛ* from the Sanskrit *-ena* and here I am unable to follow him. I know of hardly any instances in Prakrit where medial *-n-* has been dropped or weakened to a mere nasalisation. The one instance that is generally accepted is the form of the nominative plural neutre (*vanūṣm* for *vanāṁ*), but the isolation of this fact renders it to me doubtful, and I hesitate to accept the equation as conclusive." On the other hand he suggests that Mar. *-ṛ* < Ap. *-ṛm* < *-ahī*, remarking: "It is equally permissible to look upon it as a contraction of the locative termination *-ah* extended to the instrumental, as has occurred in other modern Indian languages." On the genitive termination *-ā* < Ap. *-āham* he refers to Pischel § 370 where the Ap ending is derived from the pronominal termination *-ām* and not *ānām*. Regarding Ap. *-ā* < Sk. *-ena*, Bloch, *L'indo-aryen*, p. 143 observes: "A l'instrumental, *puttēna(m) puttī, puttīm*, la désinence entière peut s'abrégier, ce qui est contraire aux règles du prākṛit, en outre la nasale perd son occlusion, comme en prākṛit dans pl. neut. *-ām*." Cf op cit, p. 144: "L'étant donné que *puttēna* donnait *puttī* (et *phalāni*, *phalām* dès le prākṛit) on s'attend ici soit à **puttām*, soit à **puttā*. Ces formes incommodes ont été remplacées par un double génitif, *puttaha + ā* issu de *-āṇam*," and "Déjà en prākṛit la nasale de *puttānam* avait débordé sur l'inst. *puttēham* et le locatif *puttēsum*."

2 Cf Turner: *Gujarati Phonology* in JRAS, 1921, pp. 525-26, § 66 (2). "In inflectional suffixes *-n-*, *-n-* became *MI anuvāra* or a nasalisation of the surrounding vowels. This process is already marked in the Prakrit spellings *-ām*, *-āmām*, *-ā* beside *-āni*. In other forms *-ēna* (Ap. *-em*), *āṇam* *-n-* probably represented *anuvāra*, but the spelling lagged behind the change of pronunciation." Thus

"nom. plur. reut. *-akāni* > G. *-ā*.

instr. sing. *-akena* > Ap. *-nem*, OWR. *-ai*, G. *-e*.

gen. plur. *-akānām* > OWR. G. *-ā*.

nom. plur. neut. *ini* > G. *ī* in *dahī* < *dadhini*."

For further discussion on this problem refer to the article dealing with intervocalic nasals in the section: History of the Consonants, further down,

-cc-: s gs *vāccūka*, but x nx. gx *vočumk* (MI-A *vaccal*) to go, move on.

-jj-: s gs *ujjo*, x. gx. nx. g *ujo* (*udjola-*) fire; *sajjanu*, but x. g. *sojon* (*saj-jana-*) a quiet person.

-tt-: s. gs *bhattu*, x. gx. *bholu* (*bhartṛ-*) a priest

-ḍḍ-: s, gs *nuḍḍala*, x. nx. gx. g. *niḍol* (*lalūta-*) the forehead, s gs *baḍḍi*, x. gx. *boḍi* (Kan *baḍḍi*) a stick.

-tt-: s gs. *vattū* (for *vāc-tū* through **lač^dtū*), x. gx. *velū* goes; s gs *sattari*, x. nx. gx. *soṭor* (*saptali-*: Ap *sattari-*) seventy.

-dd-: s. gs. *muddi*, x. nx. gx. *mudi* (*mudrikā*) a ring.

-pp-: s. gs. *tappāla*, nx. *toppāl*, but x. gx. g. *topāl* the post

-bb-: s gs. *khabbari* x. nx. gx. *khobor* news, tidings; *ḍabbo*, x. nx. gx. *dobō* (cf H. N. M. *ḍabbā* / Sk *dāruḥ*) a small box or casket.

As against the form *mūltē*, *sūltē* quoted above, we should also consider the forms which are apparent exceptions to this gemination like *mūta*, *sūta*. Now *mūta* (*mūtram*) urine, is opposed to *mūltē* (*mastakam*) head, in the same way as *sūta* (*sūtram*) string, is opposed to *sūltē* (*chattrā-lam*); in the first case we have dissyllabic words and in the second polysyllabic words in PI-A. or MI-A. stage. This fact gives us the clue at least so far as s and gs. are concerned when etymologically connected with polysyllabic words in MI-A. or PI-A. s gs. preserve the long vowel and double consonant, but when connected with dissyllabic words the consonant group is reduced. This fact is further strengthened by morphological evidence, for in s gs. from the nom. sg. form *mūta* we have the oblique forms *mūttūka*, *mūttāmtu*, *mūttārī*, etc., similarly from *sūta* rice, we have *sūttārī*, *sūttāmtu*, and from *hūtu*, *hūttāmtu*, *hūttūnē*, etc. The characteristic of all K. dialects is the indecision in the use of the long and short varieties of : and u, and it is possible in some cases that only the short is pronounced. But the actual pronunciation in s. gs. and the analogy of *hūtu* *hūttārī* justifies the long vowel in the case of : and u. This treatment, depending on the number of syllables holds good also in the so-called exception -n- quoted above: *mūna*: *mūnnērī*, *kūnu*: *kūnnūmtu*, *pūna*: *pūnnārī*. That the syllabic quantity in MI-A. is the cause of this gemi-

In case the consonant is unvoiced we have one of the two following treatments :

1 short vowel + nasal + unvoiced consonant, or-

2 long nasal vowel + unvoiced consonant:—

s. *antrūṣṭi* (written *antrūṣṭi* in the Comparative Glossary / Sk. *antara-*), s. *nimbuvo*, gs. *limbiyo* (*nimbu-*), *vaṇṭi* (*vṇta-*), etc.; s. *čāpē* (*campakam*), nx. *āk* (*aṅka*), etc. In my Comparative Glossary I have not in general indicated this fine distinction due to difficulty in printing; but this is the general rule, that when the vowel is lengthened it becomes an *anunāsika* with the loss of the following nasal only when it precedes an unvoiced consonant. When, however, the following consonant is voiced, we have the following treatments :

3 short vowel + nasal + voiced consonant. or

4 long nasal vowel + nasal + voiced consonant:—

s. gs. *āṅga* (*aṅga-*), x. nx. gx. *āṅgon*, s. gs. *āṅgaṇa* (*aṅganam*); etc. but s. nx. *aṅḡ* (*aṅgikā*), s. *aṅjana* (lw. Sk. id), *ambrūta* (*amṛta-*) etc.; thus we have *candru* as opposed to *čāṇḍṇē*, *kaṇḍi* as opposed to *kāṇḍūka*.

§ 61. In the case of s. gs. x. etc. there is not that special nasalisation in the case of long vowels followed by an earlier group of consonants the first of which is r, or when the group contained a sifflant or an aspirated palatal (see *La langue marathe*, § 69): s. gs. *kāsvu* (M. *kāmsav* and *kāsav*), *pākḷi* (M. *pāmkḷi*) etc. But there are some special forms like s. gs. *hāmṭūḷa*, s. *āmṭūḷn*, gx. *āmṭūḷn* *āmṭūn*, nx. *āmṭhūḷṇa*, *āmṭharūḷn*, etc. from Sk. *āstāraṇam*, etc. which should be attributed chiefly to Marāṭhi influence. A study of the southern dialects like s. gs. x. etc. in comparison with other modern Indo-Aryan languages shows that the absence of the nasalisation in these cases is the inherited characteristic, while the retention or presence of the nasal is due to Marāṭhi influence.

§ 62. Inversely Konkanī, like other Indo-Aryan languages shows a number of words in which denasalisation has taken place. Examples : *māsa* (*māṁsa-*), *vāso* (*vaṁśaka-*), *kāṣē* (*kāṁśya-*), etc.; similarly in *bhittari* (*abhyantara-*) and in the termination of the 3rd person plural of the present *-ali* (*-anti*), etc. the nasal is lost.

§ 63 Before proceeding to give the table of Konkani vocalism one aspect of the s dialect has to be studied. It is the general law in Indo-Aryan that the PI-A group vowel + conjunct or double consonant has reduced itself in NI-A to either

1 long vowel + single consonant (after assimilation in MI-A stage, and reduction with compensatory lengthening of the vowels, if short before), or

2 short vowel + double consonant (after assimilation in MI-A, and retention of the group with reduction of the vowel, if long before). Thus we have *nūgdo* (*nagnā-* Pk. *nagga-*), *rūti* (*rātri-* Pk. *ratti-*) etc. Now Panjabi preserves the double consonant generally as well as the etymological quantity, as in *rūt* (*rātri*) and *ratt* (*rakta-*). Sindhi preserves the etymological quantity of the vowel, as in *rat^e* (*rātri*) and *rat^u* (*rakta-*)¹

Now in s we have such forms as *mūti* (*mṛtīkū*), *phūttoru* (*prastarā-*) etc. where the cognate dialects like g gx etc. give us *mūti*, *fūtAr*, etc. As against these we have in s forms like *rūti* (*rātri*). It is indeed difficult to explain this opposition. A study of s shows that in the case of inherited words the double consonant is retained, but after it has already been lost elsewhere, with compensatory lengthening of the preceding vowel. In this way only can be explained the group long vowel + double consonant. It is also interesting to observe here that where Panjabi and Sindhi differentiate between the forms *rūt* and *rat(t)*, coming respectively from Sk. *rātri* and *rakta-*, s gives for the latter the word *ragala*, which is a semi-tatsama loan word.

Examples

-kh(h)- s gs *lkhīlo*, nx *lakh* or *lhāl* x *lūk* (Sk. *lākṣa-*, *lākṣa-*) the arm-pit s gs *pālki* wings as opposed to the sing form *pālā* (*pakṣā-*) *lūkheka* as opposed to *lūā* (*lālṣā*) lac, similarly s gs *rakkūḍa* gx x nx *rūkuḍ* (*lakuta-*) faggot etc.

-gg(h)- s gs *māggiri*, x gx nx *māgiri* *māgiri* (Sk. *mūrga-*), but *mūgu* (*mudgā-*) green gram *lūggi*, x nx *lūgi* (*lagna-*)

-cc- s. g⁺ *pūcca* aunt

-jj-: s. gs. *kājjala*, nx. gx. *kūjoḷ* (*kajjala*-) unguent, lamp-black: s. gs. *mūjjara*, nx. x. gx. *mājor* (*mārjūra*-) a cat, but *saj-janu* (*saj-jana*-).

-t(h)-: *lātṭuka*, nx. *lātūink* to roll a pastry (*yastī*-: Pā. Pk. *latṭhi*-) but *phōḷi* (*prṣṭhā*-) the back, *āṭa* (*aṣṭa*-) eight.

-ḍ(h)-: *gāḍḍava*, x. *gāḍāu*, gx. *gāḍū*, nx. *gāḍhū* (*gardhabā*-) an ass; *mūḍḍo*, x. nx. *mūḍ* the cocoa-nut tree; *mūḍḍi*, x. nx. *mūḍi* a kind of edible root;—but s. gs. x. *hāḍa*, nx. gx. *hūḍ* (Sk. lex. *haḍḍa*-) bone.

-t(h)-: s. gs. *māṭṭē*, nx. *māṭhē*, x. gx. *māṭē* (*mastakam*) the head; s. gs. *māṭṭi*, x. nx. gx. *māṭi* (*mṛttikā*) mud, dust; *sāṭṭē*, x. gx. nx. *sāṭē* (*chattra-kam*) an umbrella, a parasol;—but s. gs. *sāṭa* (*saptā*-) seven, s. gs. *hātu*, x. gx. *hāt*, nx. *hāṭh* (*hāsta*-) the hand.

-dd(h)-: s. gs. *sōddūk*, x. nx. gx. *sōduink* (*śodhayati*) to seek; *gūddē* a field (Kan. *gadde*).

-pp(h)-: s. gs. *āppana*, gx. *āpuṇ* (MI-A. *appaṇo*) oneself; s. gs. *kūppaḍa* x. gx. nx. *kūpḍ* (*karpaṣa*-) cloth; *pāppaḍu*, x. nx. gx. *pūpḍ* (*parpaṣa*-) a fried cake.

-bb(h)-: s. gx. *sābbūri* (*sārva*-) much: *gābbo* (*gārbha-ka*-) the core of the plantain trunk as opposed to *gābu* (*gārbha*-) conception. Cf. s. gs. *rābbuka*: *rābatā* (**ramb*-: *lamb*-) to stay.

Of the exceptions in general we may quote examples of the -n- and -m-:

-n-: s. gs. *lānu*, x. gx. nx. *kān* (*lārṇa*-) the ear; s. gs. *pāna* x. gx. nx. *pān* (*parṇā*-) a leaf; s. gs. *māna* (*māṇyū*) the nape of the neck;—but s. gs. *sonnāru*, x. gx. nx. *sonār* (*suvarṇa-kāra*) a goldsmith.

-m-: *lāma*, x. gx. nx. *lām* (*kārman*-) act, deed, occupation.

There is again the case of s. gs. preserving the group short vowel+double consonant (both of MI-A. stage, and later on this analogy) where the other cognate K. dialects show the group short vowel+single consonant:

-kk-: s. gs. *dhakko*, gs. *dhokko*: x. nx. gx. *dhoko* (Sk. *dhātupāṭha*: *dhakkayati* annihilates: B. O. H. P. L. M. *dhakkū*, Sdh. *dhaku*, G. *dhako*, M. *dhakū*, v. s. v. *dhakkū* in Turner-N.) shock.

-gg-: s. gs. *maggē*, but x. *mogē* a kind of cucumber; s. gs. *raggaḍ-iḷ* massages but x. nx. *rogoḍ-iḷ*.

-cc- s gs *vačcūka*, but x nx gx *vočmā* (MI-A *vacañ*) to go, move on

-jj- s. gs *ujjo*, x. gx nx g *ujo* (*udjola-*) fire, *sajjanu*, but x. g *sojon* (*saj-jana-*) a quiet person

-tt- s. gs *bhattu* x. gx *bhotu* (*bhārti-*) a priest

-ḍḍ- s, gs *niḍḍala*, x. nx gx g *niḍol* (*lalūta-*) the forehead
s gs *baḍḍi* x gx *bodi* (Kan *baḍḍi*) a stick

-tt- s gs *vittū* (for *vač-tū* through **vač^alū*), x gx *velū* goes, s gs *sallari*, x. nx gx *solor* (*saptali-* Ap *sallari-*) seventy

-dd- s. gs *muddi*, x nx gx *mudi* (*mudrikū*) a ring

-pp- s. gs *tappūla*, nx *toppal* but x gx g *topal* the post

-bb- s gs *lhabbari*, x. nx gx. *lhobor* news tidings, *ḍabbo*, x nx gx. *dobo* (cf H N M *ḍabba* / Sk *dāruḥ*) a small box or casket

As against the form *mūtt* *sulle* quoted above, we should also consider the forms which are apparent exceptions to this gemination like *mūta*, *suta*. Now *mula* (*multram*) urine is opposed to *mūtte* (*mastakam*) head, in the same way as *sūta* (*sutram*) string is opposed to *sulle* (*chaltra kam*) in the first case we have dissyllabic words and in the second polysyllabic words in PI-A or MI-A stage. This fact gives us the clue at least so far as s and gs are concerned. When etymologically connected with polysyllabic words in MI-A or PI-A s gs preserve the long vowel and double consonant, but when connected with dissyllabic words the consonant group is reduced. This fact is further strengthened by morphological evidence for in s gs from the nom sg form *mūta* we have the oblique forms *mūttaka* *mūttāmtu* *mūttāri* etc. similarly from *sūta* rice, we have *sūtāri*, *sūtāmtu*, and from *hātu*, *hāttāritu*, *hāttāne*, etc. The characteristic of all K dialects is the indecision in the use of the long and short varieties of *i* and *u* and it is possible in some cases that only the short is pronounced. But the actual pronunciation in s. gs and the analogy of *hātu* *hāttāri* justifies the long vowel in the case of *i* and *u*. This treatment depending on the number of syllables holds good also in the so-called exception -n- quoted above *māna* *munneri* *kūnu* *kūnnāmtu*, *pāna* *pānnāri*. That the syllabic quantity in MI-A is the cause of this gemi-

nation may be proved by the examples *sūṇa* : *sūṇēri* (*chādana-*) and *ṣeṇa* : *ṣeṇācē* (*chagana-*).

§ 64. Colouration of vowels in words or word-groups (inflected or otherwise) is a characteristic which Konkani shares with Bengali and other NI-A. dialects. Of the most important are the law of labialisation and the law of palatalisation.

A) Law of Labialisation.

In the presence of a labial vowel a preceding vowel is labialised if short. Long vowels remain unaffected as also in general the vowels *i* and *u*. Thus we are left with the vowel *a* for most of these examples.

-a- + -u- : *marā* (through **mar^aā*) : *morūka* (through **ma^urūka*) ; *parā* day after tomorrow : *porū* last year (Sk. *para-*) ; *phāṭṭaru* : *phāṭṭōru*.

Another case of labialisation is the colouration of the vowel through a labial consonant, noticed already in MI-A. in the case of the development of the *ṛ*-vowel. The examples we quoted in § 46 of words in *v-* suffice.

B) Law of Palatalisation.

The scope of this law is not so universal as that of labialisation. Here too only a short vowel can be affected : *mīri* pepper, black pepper (Sk. *maricaḥ* : Pa. *marica*, Fk. *maria-*, *mīria-*, whence Sk. lex. *mīrikū* f. a particular plant : B. *mīri*, H. M. Sdh. *mīri*).

Opposed to this colouration there is also the discolouration of vowels through the principle of dissimilation. In the former case there is an assimilation of the character of the following vowel due probably to anticipation ; but in the case of discolouration this anticipation results in dissimilation. Thus we have s. ge. *uṇḍūru*, ge. *ṛiṇḍūru*, sv. *uṇḍir*, g. *huṇḍir* x. nx. gx. *uṇḍīr* (Sk. *undura-*, *unduru-*, Sk. lex. *undaru-*, *iṇḍūra-*) a rat, mouse. The dissimilation has already been carried out in Sanskrit lexicon forms.

§ 65. The examples of Epenthesis and Anaptyxis will be considered towards the end of our study of the history of the consonants. We are now in a position to give the table of Konkani vowels with reference to their development from PI-A. through the MI-A. stage.

KONKANI VOWELS.

a

§ 66. In the initial syllable,

K. a = MI-A a / PI-A. a, see § 12 A.

= MI-A. a / PI-A. ɾ, see § 8.

In the interior of a word K. a may represent all PI-A. or MI-A. vowels, see § 30.

In the final position in s. gs K. a represents the final -ā of feminine nouns of PI-A. and MI-A., see § 19. It may also represent the final -a of neutre nouns of PI-A. or MI-A. which remain neutre in s. gs, see § 18 (b)

K. a forms diphthongs ai, au, with i, u, derived from PI-A. i, e, and u, o, respectively. § 50

For K. a occurring as a or ɾ (i. e. in our notation ɔ or ʊ) see §§ 32-47.

ā

§ 67. In the initial syllable,

K. ā = MI-A. ā / PI-A. ā, or a in heavy syllable, see § 26.

= MI-A. a in heavy syllable / PI-A. ā or a in heavy syllable, see § 26

= MI-A. ā, or a in heavy syllable / PI-A. ɾ in heavy syllable, see § 8

In the non-initial position K. ā is the result of a contraction of ā + ā̃ of the MI-A. stage, see § 31 (b)

§ 68. Observations on K. ā - K. a in the initial position of the word *garh* (*gopādh*-) a cowherd, needs some explanation. In fact we have in MI-A. form like *garā-* (for *go-* through the oblique *garā*), which in conjunction with *govāh*-, *govāh*-(vī), *govāh*(y)ā, etc. have given us for K. and other NI-A. languages the form *garh* through PI-A. *go-pālin* : MI-A. *govāh* **garāh*, **garāh*-(ya-).

§ 69. In the initial syllable,

K. i = MI-A. i / PI-A. i, see §§ 12 B, 27.

= MI-A. i / PI-A. ɾ, see § 9.

In the final position

- K. *i* = MI-A. $\rightarrow \tilde{a}$: *mūtti* (MI-A. *māttiā* / PI-A. *māttikā*).
 = MI-A. and PI-A. -*i* of feminine nouns : s. gs. *nāhi* (PI-A. *nadī*).
 = MI-A. -*iu* : s. gs. *jāva(y)i* (MI-A. *jāmātiu* PI-A. *jāmātrah*) son-in-law. We may take this example also under MI-A. -*ia* from MI-A. *jāmātia*-.
 = MI-A. and PI-A. final -*e* : s. gs. *āmmi*, *tummi* (PI-A. *asmé*, **tuṣmé* :¹ MI-A. *amhe*, Mg. *asme*, Pischel § 419, and *tumhe*, Mg. **tusme*, Pischel § 422), see § 16 (g).

In the penultimate position

- K. *-i* = MI-A. *-i* / PI-A. *-i* or *-r*.
 = MI-A. -*a*- sporadically, cf. s. gs. *pāñjirē* (PI-A. and MI-A. *pañjara-*) a cage.

Initially in a certain number of cases

- K. *i* = PI-A. *a* : cf. *iṅglo* (*aṅgārah* : late Sk. *iṅgārah*) a live coal ; *niḍḍaḷa* (*lalūḷa-*) the forehead.

In the final position K. *-i* also represents MI-A. -*ai* : *seṇṇi* (MI-A. *seṇṇā-vaī-*).

In a certain number of cases K. *-i* is also the result of -*ya* : *bhijū* (cf. Sk. *abhyakta* , *abhy-añjate* 3rd pl.) gets wet, *bhittari* (cf. Sk. *abhy-antaram* : **abhyantare*) inside, within.

K. *i* in heavy syllable may represent PI-A. *ī* : s. gs. *bhillo* (Sk. *bhīlā-*) was afraid.

Note : Observations on short *i* or *u* of Koṅkanī, particularly in the initial syllable, are dependent on the number of syllables in the word ; whatever be their origin they are always long in dissyllabic words, see § 27.

§ 70. In the initial position.

- K. *i* = MI-A. *i* in dissyllabic s. gs. words, see §§ 27, 69.

¹ For the Marāṭhī forms *amhi*, *tumhi*, Turner suggests derivation from MI-A. *amhehi*, *tumhehi*, the plural forms, for explaining the long final vowel as opposed to the singular forms suggested by Bloch in *La langue marathe* ; cf. *Bulletin of the School of Oriental Studies (BSOS)*, Vol. VIII, Part I, p. 203.

- = MI-A. i < PI-A i or PI-A. i + consonant group, see § 25
- = MI-A i < PI-A i + consonant group, see § 9.
- = MI-A. i in heavy syllable PI-A i + consonant group, or i + consonant group

In the final position the quantity of i is indeterminate; some dialects record a long vowel while others do not recognize the long variety at all. Thus the observations in the preceding article regarding final i hold good for final i in those dialects where a final long vowel is tolerated

K i = PI-A a sporadically e.g. *mīṛ* (*marica*-) black pepper (see § 64 B). This case should really go with K i , as shown by other cognate NI-A languages, but as already mentioned in § 27 this i becomes long in dissyllabic words

K. i is also the result of contraction of the MI-A. group $i + i$
 u

§ 71 In the initial position

K u = MI-A u < PI-A u (only in polysyllabic K words), see § 27

= MI-A u PI-A u (), see § 10

K u in heavy syllable = MI-A $ū$ PI-A $ū$ or $ū$ + consonant group or u + consonant group

K u = MI-A o < PI-A *apa-*, *ava-*¹

= PI-A ia ¹

= MI-A and PI-A. i in the word *bund* (*bindu-*)

In the final position

K u = MI-A. o (Ap $-u$), see § 18 (a)

As in Marāṭhī K u alternates with a in a group of allied words *phadho phut-ta, jhar-tā jur-ta* (*ksar*), where the difference in form is due to semantic variation)

For K u as a result of contraction from MI-A see the following article

¹ The examples given by M. Bloch in *La langue marāṭhī* under this head suffice for Konkani also

ū

§ 72. In the initial position.

K. *u* = MI-A. *u* < PI-A. *u* or *ɾ* (in dissyllabic K. words only).

= MI-A. *ū* < PI-A. *ū*.

< PI-A. *ū̃* + consonant group, or *ɾ* + consonant group.

= MI-A *u* in closed syllable.

In the final position its length is indeterminate, but when the stress is on it we have the long vowel as in *Vūsū* : *Vūsu* (shortened form of *Vāsudeva*).

K. *ū* is also a result of contraction of a MI-A. vowel group whose first element is either *u* or *o*, see § 57 ; the only example where the final vowel is pronounced long is *tū̃* (MI-A. *tumam̐*, *tuvam̐*), and this also serves for the non-initial case. In the case of K. *dhūva* we have the contraction in the first syllable with the characteristic long vowel. The second element of this MI-A. group may be any vowel.

e

§ 73. Before discussing the development of this vowel we may again lay stress on the fact already mentioned that barring the case of dissyllabic words of s. gs. the timbre of *e* depends upon the vowel in the following syllable, and besides, the length of these connected phonemes depends on the rhythmic scheme of the word (see § 26).

Initially K. *e* = MI-A. *e* < (a) PI-A. *e* : *ēka*, *bela* (Sk. *vetra-*, Kan. *betta*), *śela* (*kṣētra-*) etc.

(b) PI-A. *ai* : *tela* (MI-A. *tella* : PI-A. **tailya* , cf. *tailā-*) oil, *merno* (Sk. *maithuna-kah* : MI-A. *mēhu-ṇa-u*) brother in law, etc.

In medial and final positions,

K. *e* < PI-A. *aya-* (either through *-e-* or *-aya-* of MI-A.) :
s. gs. *vaḷē*, *baḷē* (*valaya-*, **balaya-*); *ullayutū* :
g. gx. nx. *ulēlā* speaks.

PI-A. *a* (palatalised either in MI-A or NI-A stage) s gs *bēli* (*vallī*), *śējūrti* (*sayyā sejjū*)

=MI-A. *e* < PI-A : *khelu*, *lhel-tū* (*krid-* MI-A *khel-*) unless MI-A *lhel-* in unconnected with PI-A *lriḍ-*, of Sk *keḥ*, *keḥ* sport

K *e* < PI-A. *-iya-* in s gs *nēmu*, x nx gx g *nēm* (*niyama-*)

In the final position

K *e* < PI-A *-aka-*, see § 55.

As a result of contraction of PI-A *-aka-*, *-aga-*, *-aja-*, *-ata-*, *-ada-*, etc, though MI-A *-a(y)a-* we have K *e* see § 55

We have also K *e* through the contraction of a MI-A group of vowels whose first element is either *i* or *e*, see § 56

o

§ 74 The same observations hold good for *o* as were made in the case of *e*

Initially K *o* = MI-A. *o* < (a) PI-A. *o solu* (*soḍasā*)

(b) PI-A. *au mōḷi* (*mauktika-*) a pearl *tomda* (**tauṇḍa- tuṇḍa-*) mouth

(c) PI-A. *apa x gx oḍa*, s gs *vata* (*ātapa-> *āpata-> *apata-> *avata-*)

(d) PI-A. *ava s gs nōmu* (*navamī*) the ninth day of a lunar fortnight

K *o* = MI-A. *uva* < PI-A *upa* in g x *olkhatā* (*upa-lul* ⇐)

Non-initially K *o* < PI-A. *-uva-* in s gs *sonnāru*, x gx nx g *sonūr* (*suvarna-kūrah*)

Initially *o* alternates with *va* s gs *valle* x *ole* (*ūrdrā-* MI-A *allu-*) s. gs *vata vata* x. gx *oḍa* We have probably the labialisation first before the disappearance of the initial consonant Both Father Maffei and other scholars agree that in the x words beginning with *e* or *o* an initial *y* or *v* respectively is heard in pronunciation.

K. *o* = MI-A and PI-A *a* s. gs *čomci* (*cañcu-* H. *cōc* Guj *cāc* Panj *cunj*, of Jain, § 28)¹ The final *i* in s gs seems to be due to the feminine gender

¹ Already in Sk. we have *cañcu-* *cūñcu* and in lexicon forms we find *cucundari chucchṇḍara-* a musk-rat.

As a result of contraction of MI-A. vowels in contact, the first of which is either *u* or *o*, we also find K. *o*, see § 57.

In the Christian and Northern Konkani dialects, *o* represents besides (as *ā* or *A*, see §§ 32-47) MI-A. *a* (derived from PI-A. *a* or *r*).

§ 75. Both *e* and *o* in Konkani, as we have seen in § 28, show difference in timbre in dissyllabic words through their relationship either with PI-A. *e* and *o*, or with *aya* and *ava* respectively.

HISTORY OF THE CONSONANTS.

§ 76. For the general evolution of NI-A. consonants through PI-A. and MI-A. reference may be made to Bloch's *La langue marathe*, §§ 14 ff.¹ These principles have been wonderfully clarified by Prof. Turner in his *Gujarati Phonology*.²

These principles may be briefly summarised here. The general evolution of PI-A. MI-A. Ap. NI-A. in general and K. in particular has arisen through progressive enfeeblement in the articulation of these stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups and (iii) sonorisation and finally loss of intervocalic single stops.³ These three roughly indicate the probable historic growth; thus Pāli which represents one of the earliest stages of MI-A. has consistently lost the final consonants, and in general reduced the consonant groups through assimilation to double consonants with a few exceptions which it shares with some dialects of Aśoka inscriptions. But sonorisation or loss of intervocalic stops has not as yet taken place, barring a few exceptions. But in the subsequent history of MI-A. we find sonorisation in certain dialects with complete loss in some others.

These threefold developments may be treated in four different categories as follows:

- (a) Final consonants of PI-A. 7 lost in MI-A. 7 lost in NI-A.
- (b) Initial consonants of PI-A. 7 remained in MI-A. 7 remained in Ap. 7 remain in NI-A.

¹ See *L'indo-aryen*, pp. 50-94 for a general discussion of I-A. consonantism.

² JRAS. 1921, pp. 505-508, §§ 34-38.

³ The cerebrals are an exception to this rule.

(c) Intervocalic stops of PI-A —

(1) surd in PI-A > sonant in MI-A > probably spirant in Ap (current as a spoken dialect) > zero in K and NI-A

(2) surd aspirate in PI-A > sonant aspirate in MI-A or -h- in MI-A according to the dialect or language concerned > -h- in Ap and NI-A. by loss of occlusion

(d) Consonant groups of PI-A > double consonants in MI-A through the general principle of assimilation > (1) single consonant with compensatory lengthening or (2) double consonant in NI-A.

It should be understood at the very outset that these principles do not act in any given language without exceptions or with the precision of scientific laws in a given period. They only express the laws under *favourable conditions*. Thus in Sauraseni and¹ Māgadhī the dentals seem to have remained after sonorisation long after other consonants had disappeared in the intervocalic position. Closely allied with the dentals, but with greater force, the cerebrals retained their position after sonorisation from MI-A to the NI-A stage. Thus these laws summarise the tendency in a given language which will ultimately reduce the language to a norm which closely agrees with the form hypothetically arrived at by a rigorous application of these laws.

Under the above limitations and provisions we can now give a table showing the character of Konkani Consonantism

	Initial or resulting from MI-A con- sonant groups or double consonants				PI-A. intervocalic consonants	
	unaspir		aspir		unaspir	aspir
Gutturals	k	g	kh	gh	zero	h
Palatals ¹	c	j	s ²	jh	zero	
Cerebrals	t	ɖ	th	dʱ	ɖ (t)	dʱh
Dentals	l	d	lh	dɪ	zero	h
Labials	p	b	ph	bʱ	v	h

¹ These palatals include the dento-alveolar as well as the palato alveolar affricates, the former of which have been indicated everywhere by the symbols ɖ and j ɖh and jh

² This s < MI-A ch, has become identical with s < PI-A ś ṣ or s

So far we have treated only the class consonants or occlusives. The liquids, semivowels, sibilants and the nasals will be treated in their proper places.

§ 77. Initial single consonants in general have come down unchanged with a few exceptions. Thus initial *n-* of PI-A. has become *ṇ-* in MI-A. and *ṇ-* again in NI-A.; ¹ initial *y-* has become *j-* in most of the MI-A. dialects. Apart from these characteristic changes of MI-A. with regard to initial consonants, there is yet another change having a wider field, that of initial aspiration. There are a number of words in MI-A. and NI-A. where an aspirate (initial or non-initial) corresponds to an original PI-A. unaspirated sound.

Thus under this aspiration we have two cases: initial aspiration and non-initial aspiration.² But in the case of Konkani the state of affairs is much simpler. Aspirates are not in general tolerated except in the initial position although the orthography used by Mgr. Dalgado or the *Novê Guy* does not take into consideration the actual pronunciation. This being the case, we are left only with initial aspiration.

INITIAL ASPIRATION OF OCCLUSIVES.

§ 78. We have two cases of this initial aspiration: (a) this aspiration has already taken place in MI-A. and (b) it has not yet taken place in MI-A. but has done so in Konkani.

(a) e. g. *khas-tū*, *kas-tū* (*kṛṣ-* and MI-A. *khasai*) tillis; *khas-khas-tū* (*kas-*, MI-A. *khasian* n. a kind of disease); ³ *khoppōru*, *koppōru*, (*kūrpara*: MI-A. *koppara* without aspiration, and this should be classed with (b) below) the elbow; *kheḷ-tū* (*kṛīḍ* MI-A. *khēlai*, *khellai*) plays; *jhūḍa* (*jūta*, cf. *jaṭū*: MI-A. *jhūḍa*, and Sk. lex. *jhūta* 'arbour'); *phāṭtōru* (*prastarā-* MI-A. *patthara-*, Ap. **phattaru*) a stone, *pharsū-phāṭtōru* (Sk. *paraśu-*: MI-A. *pharasu*) a touch-stone.

¹ But see *Guj. Phonology*, § 48 (2), JRAS. 1921, p. 516—"It is doubtful whether initial *n-* became *ṇ-*, although so shown in most of the Prakrits," and *La langue marathe*, § 132 (indicated by Prof. Turner himself in his foot-note 1).

² For Marāṭhī see Bloch, *La langue marathe*, § 84 ff.; for Gujarati, Turner, *Guj. Phonology*, § 40, for Panjabi, Jain, § 123 ff., p. 51 ff.. For the whole I-A. field, see *L'indo-aryen*, pp. 59-62.

³ Cf. MI-A. *khasa-phasemūṇa-* falling, *khasa-phasū-* afflioted.

⁴ See my *Initial jh-* in *Indo-Aryan*, § 13, *Calcutta Oriental Journal*, II, p. 104.

There is nothing to add to Prof Bloch's explanation of these forms, this aspiration appears to be connected with *r* or *s* in the ensuing syllable or else with an aspirate in PI-A. already lost in the Sk forms

(b) This class comprises the major instances of aspiration in Konkani. Here the aspiration is directly the result of deaspiration of a following syllable as no non-initial aspirates are suffered in all the dialects of Konkani

Examples

lh lhā (kāsmun MI-A. kamhi, Ap kahim) where?, s gs
lhūkhō gx. lkhik lhāk (kukṣā-, kal sa- MI-A. kahl ha-or kaccha-) the armpit s gs gx lāl-tū (lakhatī) coughs. gx lhomkh cough.

gh- ghara (grhā- MI-A. ghara-¹ already, and so under (a) above) house ghettu (grh- but of MI-A ghei, gheccham, gheppat ghettūṇa, etc.)

th thas (tāsmun MI-A tamhi, Ap tahim) gx thūmgū there, thither thimga there — gx tho: there

dh dhāt (dādhi- MI-A dahi-) curds dhū (disa MI-A. dahi) ten dhādū (dṛḍha-) power, strength (possibly from dṛḍha- strong firm through extension to *dṛḍhika dadhiā, cf Pk daḍha-, daḍhiā- *daḍhiū)

ph phāppuḍ-tū, gx fāfdund (pra-sphut cf Pk papp huttai papphūḍa-) shakes, tosses rejects phovu (prthu-) parched rice, phītī (pr̥tī-) the back

bh bhāra (Pa. bāhira outer, cf Sk. bah h out) outside bho (bahu-) much too much bhoḷo (bahula-lā-) credulous believing

The number of these examples can easily be multiplied, they will be fully indicated in their proper places in the *Comparative Glossary*

Before proceeding to a discussion of the opposite tendency, two examples of initial aspiration where PI-A. and MI-A. show only

* Continued from the Annals Vol XVIII Part (i) p 264

¹ Pa Pk gharam a house is connected with I-E *g^horo- fire heat hearth see Bulletin of the School of Oriental Studies iii p 401 ff and Turner-N 154 b 8-9

a vowel may be cited here : s. gs. *hūna* (*uṣṇā-*; MI-A. *uṣṇa-*) hot; *hūma* (*ūṣmā-*; MI-A. *umha-*) sweat, perspiration.

§ 79. Just as we have a change from the unaspirated stop to an aspirated stop there is also the change of the original aspirated stop losing its aspiration in Koṅkanī. The deaspirating tendency of Koṅkanī has been so well-marked that it has even been said that Koṅkanī possesses no aspirates at all. But this is an exaggerated view of things belied by an inspection of any of the lexical works published on this Language for all its dialects. Nevertheless the cases of deaspiration are greater than those of aspiration.

DEASPIRATION.

§ 80. Since Koṅkanī does not tolerate aspirates except in the initial position, it will be evident that cases of deaspiration may be divided into two classes: (a) initial deaspiration and (b) non-initial deaspiration, of which the last is universal without any exception. Orthographically the aspirates are still shown (cf. Mgr. Dalgado's *Koṅkanī Dictionary* or Mr. Valavlikar's writings) but they do not represent the actual state of affairs, and thus sacrifice accuracy by a slavish imitation of the orthography of other NI-A. languages or a consciousness of the etymological equivalence.

(a) Initial deaspiration :

k-<(*kh*-) : s. gs. *lāṁq-tā* (*lhaṇḍayati*) pounds, breaks into pieces; *kalu* besides *khaḷu* (cf. Sk. *khali*, v. s. v. *khali* in TND.) juice, gravy; ns. ngs *kiḍki* (Sk. *khatakkakā*, s. v. *khirki* in TND) a window; gx *kālto* : g. ngs. *khāllo* (lw. Ar. *khōlī*).

g-<(*gh*-) : s. gs. *gacca* thrust, push (cf. Nep. *ghaccā*); *guḷtu*; *ghōḷu* swallowing; *gāgrī* (Sk. *gharghari-*) girdle of small bells worn by women; *gutukku* (cf. Nep. *ghutukka*) with the sound of swallowing; *gurguru* (cf. Nep. *ghurghur*) snarling; -gx. *gūn*, s. gs. *ghāni* smell (*ghrūṇa-*).

t-<(*th*-) : g. gx. *tor*, s. gs. *thuru* manner, way (cf. Nep. *thur* 2. clan, tribe, and Kan. *tara-*); s. gs. *tur-turi* (cf. Nep. *thurthuri*) quickly.

d-<(*dh*-) : s. gs. *danda* household or other work (Nep. *dhandū*) trade; *dammu* breath or asthma (cf. Hindi *dam* breath, Nep. *dhamkīho* bethū asthma).

$p < (ph-)$ *prāṇṭa* (lw through Malayalam id \angle **pl rāṇṭa* - \angle *bhrāṇṭa* -) foolish.

$b < (bh-)$ *boḷ ko* boil (cf Nep. *phoko* boil); *būṭa*, sv *blūṭa* (**bhūṭrū* \angle **bl ūri(y)ṭi* \angle *bhṭiryṭi*) a wife, woman

(b) Non-initial deaspiration

1° In the final PI-A. or MI-A syllable

$-k < (-kh)$ g gx nx *khāl* arm-pit (*lāḷaṭ- lālḷha*), *bhūḷ* (*bubhulṣi* *bubhulḷhū*) *ṭil* (*ṭilṣad- ṭilḷha*) sharp pungent

$-g < (-gh)$ g gx nx *vūg* (*vṛṭghrāṭ- raḡgha*) a tiger

$-t < (-th)$ g gx nx *phūt* (*prṣṭha*) the back, *ṣāt* (*ṣaṭi*) sixty

$-ḍ < (-ḍh)$ g gx nx *kūḷ* take away (MI-A *ṭaḍḍha*), *deḍ* (MI-A. *aiyaḍḍha*) one and a half.

$-l < (-lh)$ g gx nx *hūḷ* (*ḷaṣṭa- ḷaṭṭha*) the hand

$-d < (-dh)$ g gx nx *dūd* (*duḡḍha- duḍḍha*) milk *sāṇḍ* (*sandhi*) a joint

$-p < (-ph)$ g gx nx ?

$-b < (-bh)$ g gx nx *gāb* (*gārbha*)

2° In the interior of a word

$-k < (-kh)$ s gs *ṣṭhara*, gx nx *ṣṭhor* (Pa Pk *ṣaḷḷharū*, cf Sk *ṣaḷḷarū*); *vūḷhana* (*vṛṭḷyāna*) dictation speech etc *pūḷ-ṭi* (*pūḷṣman*) eye-lash *ūḷkaṭū* (Pā *ūḷḷḷhaṭi* Pk *ūḷḷḷhaṭi*, listens *uḷṭay-ṭū* (*uḷṭirate*) spills etc

$-g < (-gh)$ s gs *jāṇḡ-sāṇḡ* (*jāṇḡṭi-sandhi*) the groin

$-ṭ < (-ṭh)$ s gs *sāmja* (*sandhyā*) evening *ṣṭṭa* (*ṣṭṭyṭi*) gets boiled, is cooked *riṣṭū* (*ṛḍhyaṭi*), etc —cf *sam-jṭi-tū* (in opposition to NI-A. *samajh*)

$-t < (-th)$ s gs *mṭa* (*mṭāṭi*) salt *pṭa* (*pṭaṭi*) flour made into a dough, these examples, if given for g gx nx would come under the case of final deaspiration

$-ḍ < (-ḍh)$ s gs *aḍḍeḥa*, g gx nx *oḍeḥ* (*ardha* + **ṭṭiya*) two and a half, *sūde* (*sūrdha*) a half over

$-l < (-lh)$ s gs *mūḷṭe* (*māṭalam*) the head, *sūḷṭi* (*ḷhaṭra-lṭi*) a parasol or umbrella.

$-d < (-dh)$ s gs *budvamtū* (*buddhi*) clever, *madrūḷi* (*māḷhya*) midnight, *būḍṣuyṭā* (*būḍḥayaṭi*) affects adversely, *rṭindapa* (cf Sk *randhā-yāṭi* prepares food) cooking

$-p < (-ph)$ s gs *ploppala* (*pūḡaphala*) areca nut, *ūpeḍ-ṭū* (*ū-ṣprṣṭa* MI-A *appḷulṭha*, *apphuḍa*) touches

$-b < (-bh)$ s gs *ṣambari* (cf Mar *ṣabhar*) a hundred

It will be evident that these examples given above are only selective. In every occurrence of a non-initial aspirate stop in cognate languages, Koṅkaṇi presents the simple unaspirated stop. We might also consider here the loss of the aspiration of *-h-* of MI-A. both in words as well as inflectional endings: in the numbers (numerals) from 11 to 18 the form *-rasa-* of MI-A. and *-raha-* of Ap. (Sk. *-daśa-*) is reduced by loss of *-h-* to *-rā-*: *ikrū* (*ekūdaśa*: Ap. *ekkūraha*) eleven, *bārū* (Ap. *būraha*), *terū* (Ap. *teraha*), etc. Similarly the oblique forms of the simple (unextended) masculine *-ā* and plur. *-ā* are due to loss of *-h-* in the Ap. ending *-aha* and *-āhaṃ*.

§ 81. In § 75 we have spoken of the four stages or categories in the development of Koṅkaṇi Consonantism, a development which was throughout continuous, but divided in this way to understand the processes at work.

In the first stage of MI-A. final consonants are lost and consonant groups assimilated, with a few exceptions in groups containing a sibilant or *r*.

In the second stage sonorisation and loss of intervocalic stops take place, *-m-* becomes *-ṃ-* and *-n-* becomes *-ṇ-*, etc.

In the third stage double consonants of MI-A. tend to simplify (except in s. ga.) into a single consonant with compensatory vowel lengthening.

In the fourth stage the loss of final vowels of MI-A. and certain short vowels between consonants re-establishes the PI-A. system of final stops (see §§ 15-16).

§ 82. These changes have given rise to the following Koṅkaṇi Consonant System:

Occlusives:

Gutturals *k kh g gh*

Palatals (see under affricates; Koṅkaṇi does not show real palatals.)

Cerebrals *ṭ ṭh ḍ ḍh*

Dentals *t th d dh*

Labials *p ph b bh*

Affricates:

Palato-alveolar *c ch j jh*

Dento-alveolar *ṣ ṣh ṣ̣ ṣ̣h*

Consonants

Sibilants	ś ʃ ʒ
Semivowels	y v
Liquids	ɾ l ɭ (r)
Breathed	h
Nasals	ɳ n m

Gutturals

§ 83 The gutturals *k, kh, g, gh* have not changed their articulation from PI-A and MI-A and are pronounced today as in Sanskrit. In *gx* however there are certain words where an *f*-sound has developed for *lh*.

gx fili, s *gs khili* a latch, *gx filo* a nail s *gs lhalo* *gx fobūr*, s *gs khabbar* news, *gx forc*, s *gs khore* a hoe, *gx fero*, s *gs kharo* true, *gx foroz*, s *gs lharju* itches, *gx fusul* s *gs khuśāla* happiness, merriment, *gx fuśt*, s *gs khuśt* wish, desire, pleasure

Palatals

§ 84 The true palatals of OI-A do not exist in Konkani today. As early as in MI-A. they were lost when in the intervocal position singly. The double palatal of MI-A when intervocal has survived in NI-A, but everywhere with a sibilant glide, and thus become an affricate. Konkani distinguishes two series here: the palato-alveolar and the dento-alveolar affricates. Before the vowels *i, e*, (*i, e* close and half-close front vowels) we have the palato-alveolar *c* and *j* before others the dento-alveolar *č* and *ǰ* see *Konkani Phonetics* § 15.

Cerebrals

§ 84 The dental series of I-E has survived in OI-A. in two streams: dental and cerebral. The influences at work have been thoroughly discussed by Wackernagel in his *Altindische Grammatik* I, §§ 143-151, pp 164-177¹. These factors may be summed up as follows: cerebralisation takes place in OI-A. of the dental in the presence of *s* (itself cerebralised from *ś* in the presence of a preceding *-i, -u* or *-r* or the consonants *-k* or *-r* with which it is in combination) or **-z-* (*i, e* the sonant of *-s-*) and also in the presence of *r* or *l* or the diphthongs *e* or *o*.

¹ See also Turner *Cerebralisation in Sindhi* IRAS 1924 pp 555-584
Guj. Phonology JRAS 1921 pp 512 ff. Bloch *Indo-aryan*, pp 53-59.

The process of Cerebralisation in the presence of \tilde{r} or r (and incidentally of l) has not been regular in OI-A., thus besides *kaṭā-* we have *kṛtā-*; similarly we have *vārtate*. But in the case of MI-A. this has been more general: Sk. *vīrtate*: Pa. 1° *vāṭṭati* turns round: 2° *vattati* happens, takes place. When the liquid r is separated from the dental by a vowel, we observe cerebralisation in MI-A. in certain cases, and to a slight extent in OI-A. itself; *prāthati/-te*: *pathati*.¹ But Turner in his recent review of *L'indo-aryen*² offers a very ingenuous suggestion which deserves careful consideration, namely that of ablaut not recognised so far in OI-A. by others in the forms **prthati/-te* for the above and in the case of Pk. *paṭhama-* to OI-A. **prthama-* (cf. *prathamā-*), and thus reduce most of these examples to cerebralisation in the presence of a \tilde{r} -vowel on the analogy of **ṣṛthira-*: **śrathira-* (cf. $\sqrt{\text{śrath-}}$).

CEREBRALISATION.

§ 85. We shall consider the cases of cerebralisation under the following heads:—

- 1° Preceded at a distance by r
- 2° Preceded immediately by \tilde{r}
- 3° Preceded immediately by r
- 4° Followed immediately by r
- and 5° (a) Single and intervocalic dentals
- (b) Double and intervocalic dentals
- (c) Initial dentals

and lastly

- 6°. n and l , initial and intervocalic.

§ 86. 1° Preceded at a distance by r :

(a) Dental remains: s. gs. *bhūu* (*bh āṭṛ-*); *paulo* (*prathamā- *prathila-*) first.

(b) Cerebralised: s. gs. *pāḍvo* (*prāṭipada-*); *gāmṭi* (*granthi-*: MI-A. *gaṇṭhi-*).

2° Preceded immediately by \tilde{r} :

(a) Dental remains: s. gs. *māṭṭi* (*mṛttikā*); *mello* (*mṛtā-*); *kellā* (*kṛtā-*).

¹ Wackernagel, I, § 146 a). p. 167; Bloch, *L'indo-aryen*, p. 56.

² B²OS. VIII, Part I, p. 205

³ Unless we consider the theory of ablaut propounded by Turner above. The cases considered here the same that Turner has given in his *Cerebralisation in Sindhi*, JRAS 1924, pp. 558 ff. or with a slight alteration those in his *Guj. Phonology*, JRAS 1921, pp. 512-13.

(b) Cerebralised: s. gs. *vīḍi* (*vīḍḍhi-*); *saḷlu* (**sṛṭhira-*): *inaḍē* (*mṛtakam*).

§ 87. 3° Preceded immediately by *r*:

rt: (a) Dental remains: *kūtri* (*kārtari-*); *vāti* (*vartti-*)

(b) Cerebralised: s. gs. *vāta* (*vārtman-*); *ūt-lū* (*ūrta-*)

rth: (a) Dental remains: *čoutho* (*caturthā-*)

(b) Cerebralised: ?

rd: (a) Dental remains: *pādu* (*purda-*) a fart.

(b) Cerebralised: s. gs. *gūḍḍava* (*gardabhā-*); *soḍ-lū* (*chard-*: MI-A. *chaḍḍa-*); *lavḍi* (*lapardikū*) a cowrie.

rdh: (a) Dental remains: *gṛ. ūdo* (*ardha-*) a half.

(b) Cerebralised: *sūḍhe* (*sūrdha-*); s. gs. *deḷu* (*divy-ardha-*: MI-A. *diyaḍḍhi-*); *aḍḍēca* (*ardha-*tritya-*); *vāḍ-lū* (*vīr-dhate*).

4° Followed immediately by *r*. Dentals remain:

tr: *ṭini* (*trīṇi*); *pūtu* (*putrā-*); *sūta* (*sūtra-*).

ntr: *ūnta* (*ūntrā-*)

dr: *nīda* (*mudrā*); *muddi* (*mudrikā*) moonlight.

ndr: *naṇal* (*nānāndṛ-*); *ḷāmdnē* (*candrikā-*).

In this case there is no example of cerebralisation.

§ 88. 5° Single intervocalic dentals: these are all lost in Konkani. Examples:

-*t*-: *māulo* (*mātula-*) maternal uncle; *pai* (*pāti-*) name-ending in the Gauda Sārasvata community

-*d*-: *nhū* (*nadḥi*); *mou* (*mṛdū-*); *khū-t-tū* (*khādati*).

In the case of the corresponding aspirates the aspiration alone remains with the loss of the occlusion:

-*th*-: *kūni* (*kūthānikū*); *gū* (*gūthaka-*).

-*dh*-: *dhū* (*dādhi-*); *honn* (*vadhū-*).¹

(b) Double and intervocalic dentals: these, whether of OI-A. or MI-A. origin, are in general preserved as single with compensatory lengthening of preceding vowels if short before, and thus we may consider them in the same manner as initial single dentals

¹ See *Calcutta Oriental Journal*, I, pp. 176-177 on *Sanskrit bhagīnī* and its cognates. The K. word *honn* has there been shown as the normal descendant of *Devī tāhunn* (i. e. Sk. *vadhū* + Dravidic *ayyi*).

Initial

t-, *-tt-*
tāmbḍē (*tāmra-*); *tāka* (*takram*);
tisro (*tisrāḥ*) etc.

th-, *-tth-*:

thavḍi (*stabdhi-*) cold; *thē-*
mbo (*stīmā-*, *stīmyati*) a drop.
d-, *-dd-*:

dūda (*dugdhā-*) milk; *dora*,
dōri (*dāru*) string, rope: *distā*
(*dṛśyate*) is seen, appears.

dh-, *-dth-*:

dhanu (*dhanin-*) a rich man,
owner; *dhuvvōru* (*dhūmrā-*)
smoke, etc.

Double and intervocalic.

pūtu (*putrā-*: *putta-*) son;
sūta (*sūtram*) string; *sūttē*
(*chatraka-*) parasol, etc.

gx. g. *mūthē* (*mastakam*:
matthakam) head.

muddi (*mudrikā*) a ring;
dūda (*dugdhā-*) milk; this
example should really come
under *-ddh-* as the MĪ-A.
form is *duddha*.

buddi (*buddhi-*) intelligence;
budvaṁtu (*buddhivant-*)
clever, intelligent; *suddi* (*śu-*
ddhi-: Sindhi *sudhi* knowledge,
see JRAS 25. 568; cf. Kana-
rese *suddi* news;) news, in-
formation.

This conservation of intervocalic double consonants is general,
as will be seen later (see §§ 121 ff.) and is not limited to the
dentals alone.

§ 89. 6° Initial *n* and *l* have remained unchanged:—

n-: *nhāi* (*nadī*); *nārlu* (*nārikela-*) cocoanut; *nevūlē* (*nūpura-*
Pk. *nevura-*) a girdle; *nāva* (*nāman-*) name, etc.

l-: *lāla* (*lālā*) saliva; *lāgtā* (*lagna-*) touches, comes into con-
tact; *lāja* (*lajjā*) shame, etc.

(b) Intervocal and single: in these cases they have been 'cere-
bralised regularly:—

-n-: *śeṇa* (*chagana-*) cow-dung; *sāṇa* (Sk. lex, *śānaḥ*, Sk. *śāna-*
m. f.) a grinding stone; ns. *gūṇē* (*gūyana-*) singing; *jana* (*jāna-*)
people; *vhāṇa* (*upānāḥ-*) shoes; *nhāṇa* (*snāna-*) bath; *khāṇa*
(*khādana-*) food etc.

-t-: *lāla* (*lālā*) saliva; *mētā* (*mit-*) meets; *valē*, *baḷē* (*valaya-*,
**balaya-*); *kālu* (*kālā-*) time; *vēlu* (*vṛlū*) time; *ālū* (*āluka-*) tubor,
potato; *tāḷu* (*tālū-*) palate; *bhoḷo* (*bahulaka-*) simple, etc.

§ 90. When intervocal and double, both these remain dental, and are identical with the same when single and initial.

-nn- : māna (mānyā) the nape of the neck ;

-ll- : lāli (lalya- : kalla-) yesterday ; pāl-ki (paly-aika- ; * paly-aika-) a palanquin ; mhāllō (mahallaka-) great, especially in the s. gs. word mhālgado elderly.

Dentals.

§ 91. Dentals have not changed their articulation except in the cases considered above. Their true pronunciation has been indicated in *Konkani Phonetics*, § 12.

Labials

§ 92. There is no change in the modern pronunciation of these in Konkani, except where *ph* is concerned ; in the Christian dialects generally and in certain Hindu dialects, e. g. ns., ngs., g., etc. to a certain extent this aspirate is pronounced as a dento-labial fricative *f*, and so indicated in the x-dialects in Roman Transliteration.

Nasals.

§ 93. Only three nasals have independent existence, *n*, *ṇ* and *m* ; The two others *ñ* and *ṁ* exist only in combination with their class consonants, though in actual orthography only the *anusvāra* is shown.

Initially *n*, *ṇ* and *m* have survived, though Prakrit orthography indicates a supposed change of PI-A. *n-* to MI-A. *ṇ-* with a regular throw-back in the case of NI-A. to *n-* once more. Medially PI-A. intervocal -*n-* became MI-A. -*ṇ-* and remained so in the West and North-West but became -*n-* again in the central and eastern group. As opposed to this, on the other hand, MI-A. -*nṇ-* (from whatever source) has become generally *n*. In Konkani *n* is a nasalised cerebral spirant as in Gujarāṭī (see *Guj. Phon.* § 48).

Intervocalic -*m-* has generally become -*ṁ* or -*v-* in Konkani.

v

§ 94. PI-A. *y* has not survived in Konkani. Initially it has become *j* : jōgi (yogin-) an ascetic : jānvē (yajñopavitā-) the sacred thread. Intervocally when it was single it was entirely lost without leaving any trace except perhaps in the group -*aya-*. When in combination with other consonants it was assimilated

with or without influencing the consonant it followed. In the case of the dentals and *r* it has influenced the resulting assimilation through palatalisation.

But the *y* sound has developed in Konkani through MI-A. as a "hiatus-tilger" or as a glide to avoid hiatus when two vowels came into contact through loss of an intervocalic consonant in MI-A. Similar to this *y*-glide we have also a *v*-glide (see § 49).

v

§ 95. Konkani has preserved, like Marāṭhi, Gujarāṭi, Sindhi, Western Panjabi, Singhalese and Kaśmīrī,¹ initial *v*- as also MI-A. *-vv-* < PI-A. *-rv-*, *-vy-*. Words with *b* are to be regarded as loans from central and eastern languages. In Konkani it is pronounced generally as a dento-labial.

In the group dental + *v* Konkani has the dental treatment as opposed to Gujarāṭi. Where the labial treatment is seen we have to consider the word as loans from Gujarāṭi or, at any rate, from the extended loans in almost all other NI-A languages similarly affected.

Liquids

§ 96. The Liquids *r* and *l* of I-E. have not met a uniform treatment in Sanskrit. As early as the Rgveda three dialects differed in this: one distinguished *r* and *l* of I-E. The second confused them as *r* while the third confused them as *l*.² With the exception of Māgadhi Prakrit, most MI-A. languages have preserved both *r* and *l*, but they do not always correspond to Sk. *r* and *l*. A few examples of Konkani may suffice here to indicate the lack of correspondence.

(a) K. *l* = Sk. *r*: s. gs. *sābāllā* (*saṁ-smarati*), looks after: *nikkaḷṭā* comes out, *ukkaḷṭā* raises (*niskaroti*, *utkaroti*), but cf. Sk. *√ kal-*; *āllē*, (*ārdraka-*) ginger, *vallē* wet; *ghollā* (*ghūrṇa-*) drudges.

(b) K. *r* = Sk. *l*: s. gs. *rākkuḍa* (*lakuta-*) faggot, fire-wood.

§ 97. PI-A. *r* has retained its pronunciation in all positions, but PI-A. *l*, when single and intervocal has become *-l-* with which we can parallel the change of *-n-* to *-ṇ-*. For its correct pronunciation see *Konkani Phonetics*, § 24.

¹ Turner, *Guj. Phon.* § 50, Bloch *La langue marathe*, § 120, Jain, §§ 41-42.

² Wackernagel, I, §§ 191 ff; Turner, *Guj. Phon.* § 52; Jain, § 143.

In a certain number of cases Konkani hesitates between *n* and *l* particularly when initial —s loncī gs. *noṇcē* (*larana-*) pickles, s *numbuo*, gs. *limbuo* (*numbū*)¹

So far as I have studied the different dialects of Konkani I have not been able to find traces of the retroflex lateral *ɾ*, though the Rev Father Fernandes once Secretary of the Konkani Committee wrote to me giving me examples of this *ɾ*. Until a scientific and phonetic study through instruments is made of these examples its existence in Konkani must remain a surmise only. Its absence particularly in Marāṭhi and Gujarātī, the two languages most nearly related to Konkani supports so far my own experience with actual examples.

Sibilants

§ 98 In most MI-A languages PI-A *ś s* and *ṣ* are not distinguished. With the single exception of Magadhī all MI-A languages reduce these three PI-A sibilants to *ś* while Māgadhī reduces them to *ś*. In the case of that interesting dialect of the gamblers seen in the play *Mācchakatika* the Ms. evidence seems to point out to the interesting treatment PI-A *ś s > ṣ* PI-A *ṣ > ś*. Konkani however, like Marāṭhi and Gujarātī does not distinguish etymologically these three PI-A sibilants. All become *s* in MI-A (with the exception of Magadhī as mentioned above). This *s* of MI-A then becomes *ṣ* or *ś* according as the following vowel is *i ē* or not —s gs. *ek-se* (< *śatam* MI-A *sayam*) *śi* (*śitam* MI-A *siyam*) etc.

In the numeral *daśa* MI-A *daśa* *s* becomes *h* in Konkani & gs. *dhā* (< **da/ā*) this *h* is then lost in the number 11 to 18 (see § 80). In some Persian loan-words the change *s* to *h* is regularly seen. *lapto* a week of *sula* seven (< *sap'ā-*)

§ 99 When the sibilants are in combination with nasals three treatments are distinguished in MI-A. These divergences in the development of these groups *śm sm ṣm* are —

(a) *m* is assimilated after metathesis. Pa. *raṃsi*; Sk. *raśmi-* Amg. *tarisagaṃsi* < **tadrśaka-smn*

(b) The sibilant becomes an aspirate producing the group *hm*, which by metathesis of *h* becomes *mh* on else as in other cases,

¹ For a similar change in Sk. see Wackernagel I § 175, p. 196 where even —n and *l* alternate as in Lex. *tanūra talūra*.

we may consider an initial change of these groups to **mmh* and then to *mh*, since this is not recognised as an aspirate of *m*, but as a group of *m* and *h*.

(c) The group becomes *pph*.¹

Of these Kōṅkaṇī regularly has the (b) divergence. It is possible, however, to consider in the case of s. gs. *thaī* (**tahim*) *khaī* (**kahim*) the forms *taṁsi*, *kahsi* for PI-A. *tāsmiṇ*, *kāsmiṇ* with a subsequent change of the sibilant to an aspirate, > **tāmhi*, **kāmhi*. The third treatment is rather a rare one.

The Aspirate

§ 100 The breathed consonant *h* of PI-A. has remained in Kōṅkaṇī in the initial position only; *hātu* (*hastā-*) hand; *haḷadi* (*haridrū*) turmeric. But when non-initial, PI-A. *h* aspirated the initial consonant and disappeared from its medial position: s. gs. *hṛḍā* brings (*āhṛta-* > MI-A. *ūhaḍa-* > **hūhaḍa-* **hāḍa-*); *bho* (*bahu-*) much, many.

In a few loan-words the alternation of *h* and *d* is observed:—s. gs. *daslo* a hand played or dealt in card-play: *hātu*.

SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 101. The simplification of double consonants, the result of MI-A. assimilation of consonant groups, did not take place uniformly in MI-A or generally till a late period. Certain changes in MI-A. remain inexplicable, such as Pāli *kattha-* and *kaḍḍhati* < Sk. *krṣṭā-*. Pāli *kaḍḍha-* may be derived from **kūḍhya-* < passive of **kūḍha* < **kūṭha* < *kaṭtha-* < *krṣṭā-*, but the assumption does not seem to be justified in view of its linguistic complicity. But it throws an interesting light all the same on the absence of uniformity of the process of simplification.

The special treatment of the double consonants in the case of s. has already been studied in § 63. In the case of other dialects the simplification has been attended by compensatory lengthening of the preceding vowel: g. gx. nx. *hāt*, *hātāk* as opposed to s. *hātu*, *hātākā*.

¹ Turner, *Guj. Phon.*, § 55.

INITIAL CONSONANTS

Stops

§ 102. Initially all stops remain :

k : s gs. *kānu*, x. gx. nx. g. *kūn* (< *karṇā-*) ear; s. gs. *kūma*, x. gx. nx. g. *kūm* (< *kārman-*) work, *kājjaḷa* (< *kajjala-*) lamp black, *kiḍo* (< *kītaka-*) a worm; *kullo* (< *kuljā-*) buttock; *lelē*, *kēli* (< *kadalī-*); s. gs. *kōnu*, x. gx. nx. g. *kon* (< *ka-*).

kh s. gs. *khaṇūka*, gx. nx. g. *khonumk* (< *khānati*) to dig; *khūna*, *lhūtū*, x. gx. nx. *khātū* (< *khādati*) eats; s. gs. *khūru* (< *khura-*) hoof.

g s. gs. *gaili* (< *gopāla-*, see § 68) cowherd; *gābu*, x. gx. nx. *gāb* (< *garbhā-*) embryo; *giltū* (< *gil-*), swallows, *gūli* (< *gulikā*, *gutikā*) a pill, s. gs. *gello*, x. nx. gx. g. *gelo* (< *gata-*), *goro* (< *gauraka-*) fair

gh nx. g. gx. *ghaḍ-tū* (< *ghatate*) happens, *ghātu* (< *ghatta-*) ferry, gx. g. *ghī* (< *ghṛtā-*) clarified-butter, *ghūrtū* (< *ghumūyate*) rolls, turns round; gx. *ghām* sweat (< *gharmā-*), *ghoḍo* (< *ghotaka-*) a horse.

c s. gs. *čano* (< *canaka-*) Bengal gram; *čūb-tū* (< *carvati*) chews; *cibbada* (< *cirbhātikā*) musk melon, *čunno* (< *čūrna-*) lime; *ceḍo* (< *cetaka-*) a man-servant; *čōmca* (< *cañcu-*, *cuñcu-*) a beak; *čōru* (< *corā-*) thief.

ch No examples; in this case Konkani and Marāṭhi have lost the occlusion, giving us only *s* (or *ś* if the following vowel is *i* or *ē*). *śena* (< *chagana-*) cow-dung, *śindaḷā* (< *chindati* > **chundati*) cuts

j *jana* (< *jāna-*) person; *jānvē* (< *yajñopavītam*) sacred thread; *jīvu* (< *jīvā-*) life, *jilātā* (< *ji-*) wins, *julātā* (< *jud-*) agrees; *jūna* (< *jūrnā-*) old, ripe, *jevana*, (< *jemana-*) dinner

jh s. gs. *jharātū* (< *jharati*) *jhānti* (< *jhūta-*) ruffled hair.

t s. gs. *talē* (< *taḍāga-*) a lake, *tūlu* (< *tālu-*) *tāp-tū* (< *tapyate*) gets hot; *tiro* (< *trāyah*, *tīrāh* **tīraka-*) third; *tini* (< *triṇi* > MI-A. *tinu*) three; *tika*, x. nx. gx. g. *tik* (< *tikṣṇā-*) hot, pungent, gx. nx. g. *tulomk* (< *trutyate*) to break, *tū* (< *tvām*, *tūvām* > MI-A. *tumam*)

you, thou; *terū* (*trāyo-dasa*) thirteen; *to* (*tad-*) he; s. gs. *tomḍa* (**taunḍa-*) face.

th: Examples of these in PI-A. are very limited, and are generally of an onomatopoeitic nature. s. gs. *thar-thar-tū* (*thara-tharūyate*) trembles, feels giddy; *thū* (*thut*) spit, the sound of spitting, *thai-thai* (*thai-thai*) the imitative sound of a musical instrument in dancing.

d: s. gs. *dammu*, x. gx. nx. *dom* (*damayati*) tired breathing; *dāmtu*, x. gx. nx. *dāmt* (*dānta-*) tooth; *distū* (*dṛśyate*) is seen, appears; *duk-ta* (*duḥ-kha-*) pains, *dūki* suffering; s. gs. *deḍu*; x. gx. nx. *deḍ* (*duṣ-ardha-* > MI-A. *di-yaḍḍha-*) one and a half; *dora*, *dōri* (*dāru-*) a rope, cord or string; *dōni* (MI-A. *donṇi* < PI-A. *dvāu*) two.

dh: s. gs. *dhani*, x. gx. nx. *dhōni* (*ghan'-n-*) lord, master; *dhar-tū* (*dharati*) holds, supports, contains; *dhūra*, gx. nx. *dhūr* (*dhārū*) sharpness; *dhila* (*dhī-*) strong, able; *dhurapa* (*dhovana-*) washing; *dhūli*, x. gx. nx. *dhūḷ* (*dhūli-*) dust; *dhōbi* washerman.

p: ns. gx. nx. g. *paḷ^atū* (*patāyate*) runs away, flees s. gs. *pan-asu*, gs. x. *poṇōsu*, gx. nx. g. *poṇōs* (*panasa-*) jack-fruit; s. gs. *pāli* (*pālī-*) turn, chance; *pāku* (*pakṣā-*) boiled sugar; *pittū*, x. gx. nx. *pītū* (*pībatī*) drinks, *pīnē* drinking; s. gs. *pūtu*, x. nx. gx. g. *pūt* (*putrā-*) a son; *pēta* (*pratiṣṭhā*) market place; s. *pokkaḷa*, x. gx. nx. *pokaḷ* (*puṣkalā-*) empty; *porṇē* (*paurāṇaka-*) old, ancient.

ph: s. gs. *phaḷa* (*phalā-*) fruit; *phūla*, gx. *pful* (*phulla-*) a flower.

b: ns. ngs. *baḷa-vaṃtu* (*baḷa-*) strong; *bāṃdūka*, x. gx. nx. g. *bāṃdumk* (*bandhātī* > **bandhati*) to bind; *bī* (*bīja-*) a seed; *bud^avaṃtu*, x. gx. nx. g. *bud-voṃt* (*buddhi-*) clever, learned; *ḷora*, gx. *bor* (*badara-*) jujube.

bh: s. gs. *bhaṣṭa* (*bhṛṣṭa-*) defiled, polluted; *bhag^atū* (*bhagnā-*) wastes away; *bhikūri* a beggar, *bhika* begging (*bhikṣā*); *bhūi* (*bhūmi-*) earth; *bhōv^atū* (*bhramatī*) wanders.

§ 103. In the case of the cerebral series, the examples found in Sk. and PI-A. are themselves of a Prakritic nature. Most of them are, besides, of an onomatopoeitic nature, found in almost all MI-A. and NI-A. languages.

t : s gs *tūmko*, s stamped coin, especially in *Rām^a-tūmko* (*trunkaka-*).

th : *thākur* (*thakkura-*) a deity.

d : *ḍora, doṛa* (*ḍora-*) a string

ḍh : *ḍhāknē, dhāknē* s lid (< Sk. *ḍhakkana-* m n. shutting of a door, etc)

The actual illustrations of the use of these Sk words are to be found only in lexicons and late compositions. Hence we have to consider these as really examples of MI-A rather than of PI-A. and so leave them out from § 102 above.

NASALS

§ 104 Initial *n-*, *m-* remain

n : s gs *navē*, x gx. nx. *novē* (*navakam*) new, s. gs *naḥ*, x. gx. nx. *nōḥ* (*nalikā*) a reed, b. gs *nāva*, x gx. nx. *nāu, nāv* (*nāman-*) name, *nāstā* (*nāsyati*) gets spoiled (of milk), curdles, s. gs. *niddatā*, x. gx. nx. *nidelā*, sleeps, *nīda*, x gx. nx. *nīd* (*nīdrā*) sleep, *neṇ^atā* does not know (*na + jñāti*)

*m*¹ s gs *mana*, x gx. nx. *mon* (*mānas-*) mind, s. gs *māna*, x. gx. *mān* (*mānyā*) nape of the neck, *muthā* (*muṣṭa-*) sweetmeat, *mīta* (*mṛstā-*) salt, gx x nx g *mūl* (*muṣṭi-*) a handful, *meṇ^ano* (*maithunaka*) brother-in-law, *mōgu* (*mōha-*) love, attachment

§ 105 So far as MI-A. is concerned the Mss hesitate in the use of initial *ṇ-* and *n-* for PI-A *u-* For Turner's opinion on NI-A *n-* for MI-A. *n-* see *Gujarātī Phonology*, § 48

y, v, r, l

§ 106 Initial *y > j, v, r, l* remain

y *jōgi* (*yogin-*) an ascetic, *javlā* (*yugala-*) twins, *jūnē* (*yajñopavitā-*) the sacred thread, ns n gs, x nx gx *jo* (*ya-* relative pronoun; *jūi* (*yūthikā*) a creeper, *jōlu-* (*yāva-*) barley, millet

In the s. word *ūva* (*yūḷā*) the initial *y-* seems to have disappeared

¹ In the case of s *māṅgli*, gs *māṅguli* and of s gs *māṅgo* derived from these in the sense of "membrum virile" initial *m-* of Konkani represents Sk *l-*, cf Sk *lāṅgūla-* n "membrum-virile" whence the extended forms *lāṅgūlika* > K *māṅgli*, *māṅguli*

Final nasals all disappeared with or without nāsalisation of the preceding vowel.

INTERVOCALIC CONSONANTS

§ 109. Intervocalic *-k-*, *-g-*, *-c-*, *-j-*, *-t-*, *-d-* are lost.

-k-: s. gs. *kāmāru*, x. gx. nx. *kāmār* (*harmakūra-*) iron-smith; *čāmūru*, x. gx. nx. *čāmūr* (*carmakūra-*) hide merchant; s. gs. *kūylo*, g. ngs. *kūlo* (*kāka-*) a crow; s. gs. *mūltē* (*mastakam*) head; *sūltē* (*chatrakam*) parasol; *-ē* (<*-kam*) ; *-o* (<*-akah*).

-g-: s. gs. *kuḷūra* (*kuḷūgūra-*) ; *rūlār* (*rāja-kuḷūgūra-*) ; *ṣeṇa* (*chagapa-*) cow-dung ; *lūyū* (*lūgayah*) as opposed to *lūgiū* (<*lagyate*, *lagna-*).

-c-: gx. g. nx. x. *sūi* (*sūci-*) a needle ; s. gs. *piṣso*, gx. x. nx. *pīso* (*piśāca-ka-*) mad.

-j-: s. gs. *rūyu* (*rājaka-*) ; *bī* (*bīja-*) seed ; *rūnī* (**rūjānī* < *rājānī*) a queen.

-t-: *bhāu* (*bhrātṛ-*) brother ; *māulo* (*mātula-*) uncle ; *tūl-* (*tūla*-**taulya-*) ; x. gx. nx. *ākē* (*ākṣata-*) absolute, whole, entire ; *-ṣē* (*śalam*) ; *ṣī* (*sītā-*) cold , *ṣēli* (**ṣitalikū*) ; *kellē* (*kṛtā-*)

-d-: s. gs. *khūna* (*khādali*) eatables ; *pūuṇ-* (*pādana-*) ; *vūna* (*vādana*, but as lw. with *-n-* for *-ṇ-*) , *sūna* (*chādana-*) ; *mou* (*mrdu-*) *pūyu*, *pūru* (*pāda-*) foot, quarter, a measure.

In the above examples a *-y-* or *-v-* is sometimes found as a result of a tendency to bridge the gulf between the two vowels brought into contact as a result of the loss of the intervocal consonant (see § 49)

§ 110. The aspirates *-kh-*, *-gh-*, *-th-*, *-dh-*, *-ph-*, *-bh-* lost their occlusion and became *-h-* in MĪ-A. which converged with PĪ-A. *-h-* in the later stage.

-kh- : ?

-gh- : ?

-th- *phōu* (*prthū-* *pāhu-*) ; *paulo* (**pahilo* < **prathula-*) ; *ṣūyi* (*pūthikā*) a creeper ; *kānu* (**kahānī* < *kathānikā*) a story ; *gū* (**gūha* < *gūtha-*) dung.

-dh- *dhūi* (**dahim* < *dādhu-*) curds ; s. gs. *honni* (*vadhū* + Dr. *anṇi*, cf. Deśi *vahunni*) ; *mhūvu* (*mādhū-*) meed.

-ph-: s. gs. *tiyāṭṭe* tender cocoa-nut (through **tihāṭṭe* < *tri-phalaka*- & *tirah-phalaka*¹).

-bh-:

§ 111 In the case of intervocalic cerebrals it has been pointed out that they are more of MI-A. than PI-A. sounds. Whatever be their origin, MI-A. -t-, -d- > K. -ḍ-; MI-A. -ṭh-, -ḍh- > K. -ḍh- > -ṭ-.

-ṭ-: s. gs. *kaṭu*, x. nx. gx. *kōḍu* (*katu*-) bitter; s. gs. *raṭo* (*rataka*-); *raṭārūku* (*rata-ṛṭkṣṛ*-); *maṭṭe* (**maṭṭakam* < *mṛtā*-) corpse; *saṭṭu* (**sathula*- < **ṣṭhira*-, cf. Sk. *ṣṭhira*-) lose; *kiṭo* (*kiṭa*-) worm; *phōḍi* (√*sphuṭ*-); *moḍatā* (*moṣayati*) breaks; *pūḍi* (**puṭikā*, cf. *puṣa*-).

-ḍ-: s. gs. *jṭṭu*, x. gx. nx. *jōḍ* (*jaḍa*-) heavy; *cūḍi* (*cūḍā*);

-ḍh-: s. gs. *Jaḍu* (*jaḍhu*-) stupid.² But this is more likely to be from PI-A. *jaḍa*-

-ṇ-, -ṇ-, -ṇ-

§ 112. The history of -ṇ- and -ṇ- was dependent on their position in the word.

1° In the body of a word both appeared as MI-A. -ṇ- giving us Konkani -ṇ-.

-ṇ-: s. gs. *ghāṇi*, x. gx. nx. *ghāṇ* (*ghrāṇa*-) smell; s. gs. *kaṇ*-*asu*, x. gx. nx. *koṇōs* (*kaṇṣa*-); s. gs. *kaṇu* (*kāṇa*-) a grain; *ṣeṇa* (*chagaṇa*-); s. gs. *aṇvo* (*aṇukah*).

-ṇ-: s. gs. *ūṇē*; (*ūṇaka*-); *kāṇi* (*kathāṇikā*); *tūṇ¹ṭā* (*tūṇayati*); *aṇḡgaṇa*, x. gx. nx. *āṇḡḡṇ* (*aṇḡgaṇa*-) court-yard; *khāṇa* (**khādana*-); *vākkāṇa* (*vṛāḡkhyāna*-).

2° In inflexional suffixes -ṇ-, -ṇ- become an *anusvāra* in MI-A. or a nasalization of the surrounding vowels.

nom. plur. neut. -akāṇi > **-ikāṇi* > -ī: *phali* < *phalakāṇi* (through **phalikāṇi*).

instrum. sing. -akena > Ap. -aeth > K. -ē.

gen. plur. -akāṇām < K. -ā.

¹ *Archiv Orientaln*, vol. IX, No. 1-2, pp. 215-216: Sanskrit *tri-phala* and "divine fruit."

² Guj. Phon. 65. Cf. Sk. *jāḥu*-.

nom plur neut. -im > -ĩ in *dhim* (< **dihĩ* > *dadhimĩ*)

For an alternate explanation of Sir George Grierson, see § 59, f n 1 above

§ 113 The history of intervocalic -m- also depended on its position in the word

1° In the body of a word it appears as -v-, generally nasalizing the preceding vowel and itself losing the nasalization

s gs. *nāva*, x. gx nx g *nāv* (*numan-*) name s gs *gāu*, x gx nx *gāv* (*grama-*) village s. gs *ǰīvaĩ* (*ǰimātr-*), s gs. *bhōvāta* (*bhraman*) wanders, *bhū* (**bhūit* < *bhūmĩ*-) the earth, *ǰivāla* (*yamala-*) twin

In a number of cases the nasalization of -v- is lost without affecting the preceding vowel

s gs *bhōvaxaru* *bhōvaru* (*bhramara-*) a bumble-bee, *pāc̣vō* (*pañcamā-*) fifth and -*io* (-*malah*) in ordinals from seven onwards, here the analogy of *pāc̣vō* (*pañcamaka-* > **pāc̣-īo*) where the loss of nasalization of -v- occurs through dissimilation, explains the loss in the other cases s gs. *gavu*, x. gx nx *gōv* (*godhūma-*) wheat s gs. *dhūiōrū* (*dhūmrā-*) smoke

2° In inflexional suffixes -m- becomes an *anusvāra* or a nasalization of the surrounding vowels

1st sing -*āmĩ* > K -*ā* (through **-āmĩ*)

1st plur -*amah* > MĪ-A -*amo* > K -*ā* in gx *vortoutuū* we are, *vortoutūilyūū* we were, etc

-*ch-*, -*jh-*

§ 114 In § 110 we left out the question of the palatal aspirates. From the point of view of I-E grammar both these are not aspirates corresponding to *c* or *j* but are in reality the result of a combination of a sibilant and a consonant. As such both -*ch-* and -*jh-* though orthographically indicated as simple sounds are in fact pronounced as -*cch-* and -*jjh-* respectively, and should therefore, be treated under the section of consonants in contact. In Mss however they are shown as simple sounds

v, *v*

§ 115. a) Intervocalic -*y-* was lost.

a. gs. *mōru*, *mhōru* (*mayūra-*) a peacock;

b) MI-A. *-y-* introduced as a hiatus bridge has remained: a. gs. *kūy^hlo* (*kūka-*) a crow; *rāyu* (*rājan-*) a king.

c) In the group *-aya-* we have change to *-e-*: *balē* (**balaya-*) *valē* (*valaya-*) and generally *-ṛ < *aṣam < -akam*.

d) With the loss of PI-A. or MI-A. *-y-* an intervocal *-v-* has developed: a. gs. *x nx. gx. rāv^h* (*rājan-*) in *rāv^hūr*, etc.; *gx. kūv^hlo* (*kūka-*) a crow; *sūv^hli* (*chūyā*) shadow.

§ 116 (a) Intervocalic *-v-* (whether PI-A. or MI-A.) remained: a. gs. *navva*, x. *gx. nx. pōv* (*nāva-*) nine; a. gs. *navv^h*, x. *gx. nx. pōi* (*naviti-*) ninety; a. gs. *dēvu* (*deviḥ*) a god, *gx. nx. x. dēv*.

(b) In the group *-ava-* the change to *-o-* had already been effected in MI-A. Thus PI-A. **bhavati* > Pā. *bhoti*, Ś. *bhodi*, M. *hoi*, etc. This change is then transmitted to NI-A, and this *-o-* converges with PI-A *-o-*.

-r-, -l-

§ 117. Intervocalic *-r-* remains, but *-l-* becomes *-l-*.

-r-: a. gs. *ghara*, x. *gx. nx. ghor* (MI-A. *phara-*) house; a. gs. *kāmāru* (*karma-kāra-*) iron-smith; *mār^hlū* (*mārayati*) strikes, beats; a. gs. *mājara*, x. *gx. nx. mājor* (*mārjāra-*) a cat; *sūru* (*surū*) intoxicating liquor; *bhōvro* (*bhramataka-*) a bumble bee.

-l-: a. gs. *mālo* (MI-A. *mālāo*) garlands; *tālū* (*tālu-*) palate; *kālū* (*kālā-*) time; *phala*, x. *gx. nx. fol* (*phālam*) fruit; *bhoḷo* (*bahulaka-*) credulous. a. gs. *kaṣ^hlū* (*√kaḥ-*) knows; *palaytū* (*pralokayati*) sees; *meḷtū* (*melayati*) gets, meets; *jaḷtū* (*jvātati*) burns.

-ṣ-, -ṣ-, -s-

§ 118. *-ṣ-, -ṣ-* and *-s-* of PI-A. became *-s-* in almost all MI-A. languages with the exception of Māgadhī, and remain as *-s-* in Kōṅkanī except when in contact with *i, ē* where they become *-ś-*.

-ś-: a. gs. *pāsu* (*pāśa-*) net, loop, *nāsayta* (*nāśayati*) causes to curdle; a. gs. *lasūṇa*, x. *gx. nx. lōsup* (*laśuna-*) garlic; *piśso*, x. *gx. nx. piśo* (*piśāca-*) but *piśśi*; a. gs. *kōsu* (*krośa-*).

-s- s gs *iśa* (*iśa-*) poison, *lavā* (*lavā-*) tills *basavū* (*basavū-*) bull *bhāsa* (*bhāṣ-*) language *varasa* (*varṣ-*) **vṛṣ-*) year

-s- s gs *lāppūsu*, x. gx. nx *lāpus* (*karpāsa-*) cotton, *ghāsu* (*grāsa-*, *ghās-*) a mouthful s gs *māsu* (*māsa-*) month *hās^alā* (*hasat-*) laughs, *iāsu* (*iāsa-*) habitation n. gs *bhās^alā* (*bhāsa-*) appears, *pasrafū* (*pra-sarat-*) spreads

-h-

§ 119 Intervocalic -h- of PI-A. converges with MI-A -h- from aspirated stops. In Konkani an aspirate is not tolerated in the interior of a word. It is either thrown back to the initial syllable or is lost. It can only be seen in learned borrowings in any other position.

1° The aspirate is thrown back on the initial syllable —

s gs *bhūra* x. gx. nx *bhair* (*bāhira-*) outside,

s. gs. *bhō*, x. gx. nx g *bhōu* (*bahū-*) much s gs *mhōvu*, x. gx. nx. *mhōu* (*madhu-*) meed,

x. gx. nx. *ghōu* husband (*Dhakkā goha-*)

s. gs *dhuvva* (*duhut-* + *dhutā-*) daughter

s gs *hāṣ^alā* (*āhṛta-* *ūhaṣa-*) brings

2° The aspiration is lost

s gs *kām* (*kathūnikā kahaniā*) story, *jūy* (*yūthulā*) a creeper

CONSONANTS IN CONTACT

§ 120 When two or more consonants came together in PI-A. a gradual assimilation affected these groups in MI-A. resulting in a system of double consonants (simple and aspirate) or a combination of nasal + consonants. This process has already been realized by the time of Aśoka's inscriptions with certain exceptions in the case of groups containing a sibilant or *r* in some dialects. Now as consonants are characterised by the two processes of implosion and explosion¹

¹ These two elements exist only for the stops. for the remaining consonants there is only the explosive element co-existent with the closure so that in the case of -n- or -s- or -r- we cannot separate the elements *-n₁ or *-n₂- etc. Here we should call them explosive consonants only.

the $-k-$ of ak_2 is pronounced as $-a+k_1+k_2+a-$ where k_1 represents implosion and k_2 the explosion characterising $-k-$. The explosive element is dominant only when in combination with a vowel. From this it follows that in a group like vowel + kt + vowel, we have vowel + $k_1+[k_2+t_1]+t_2$ + vowel, where k_2 and t_1 cannot exist, since t_1 can only follow a vowel sound and k_2 can be followed only by a vowel; thus vowel + kt + vowel > vowel + k_1+t_2 + vowel. In these groups the explosive consonant absorbed the implosive, and thus $-kt-$ > $-tt-$ as in s. gs. $mōṭi$ < PI-A. *mauktikam*: MI-A. *mōṭṭam* a pearl. Where both sounds were explosive, that having the greater degree of closure became the dominant, so that in groups like stop + r or stop + nasal the resultant was a double stop. In the case of a sibilant, it imparted aspiration to the group while being absorbed.

In a few cases the more open of the two explosive consonants exercised a certain influence in assimilating the more closed one; this was particularly seen when the more open one was y, s or $ṣ$ or v and the more closed or dominant one was a dental. Thus dental + y or dental + s > double palatal; $kṣ$ has become cch , $jṣh$ or even ggh ¹; dental + v or m > double labial in some dialects (but double dental normally in the others).

In the group $-hy-$ or $-rḥ-$ the y become j and so the dominant consonant. Only in Māgadhī did it remain as y .

These double consonants generally remained unchanged for a long time in MI-A. In Konkani, however, with the exception of s.² and to a certain extent gs., the double stops have been simplified with compensatory lengthening of the preceding vowel.

The consonants in contact may be divided into a number of cases.

1° Stop + stop [a) homorganic ; b) heterorganic].

2° Groups with a nasal.

3° Groups with y .

4° Groups with r .

5° Groups with l .

6° Groups with v .

& 7° Groups with a sibilant.

¹ See JBORS. XXIII, Part (i) pp. 82-96 on Sanskrit $kṣ$ in Pāli.

² See § 63 above.

1° STOP + STOP

§ 121. Homorganic :

-kk-: *cikkana* sticky (*cikkana-*); *cikkōlu*, shift above (*cikkālā-*) mud.

-kkh-: ?

-gg-: *gugguḷu* (*gūggulu-*) insense.

-ggh-: ?

-cc-: *ūca* (*ucca-*) high ; s. gs. *uccūru* (*uccūra-*) pronunciation.

-jj-: s. gs. *lāja*, x. gx. nx. g. *lāj* (*lajjū*) shame ; *kājjaḷa* (*kajjala-*) lamp black ; *bhājū* (*bhājāti*).

-jjh-: ?

-tt-: *pātu*, *pātto* (*paṭṭa-*) a strip of cloth, belt. *kūṭa* (*kuṭṭa-*); *bhaṭṭu* (*bhaṭṭa-*).

-tth-: ?

-ḍḍ-: *uḍḍālā* (*uḍḍoyatī*) jumps ; *hūḍa* (*haḍḍa-*) bone ; *ūḍa* obstruction (*aḍḍa-*).

-ḍḍh-: ?

-tt-: s. gs. *uttara*, x. gx. nx. *utor* (*uttara-*) reply ; s. gs. *pāṭṭala*, x. gx. nx. *pāṭoḷ* (*pāṭṭala-*) thin.

-tth-: ?

-dd-: ?

-ddh-: s. gs. *budvaṃtu* (*buddhi-*) wise, intelligent ;

-pp-: s. g. *pimpal* (*pippala-*).

-pph-: ?

§ 122. Heterorganic : here the first stop is assimilated to the second ; thus in the order of the second stop we have :

-tk-: MI-A. -kk- > K. -kk- or -k- ; s. gs. *sakka* the sixth in cards (*saṭka-*).

-tk- > -kk-: s. gs. *ukaḷṭa* (*ut + kaḷ* or *kar-*) lifts.

-tkh- > -kkh- :

-dg- > -gg-: ?

-dg- > -gg-: s. gs. *mūgu* (*mudga-*).

-dgh- > -ggh-: *ughaḍ-* (*udghāṭa-*).

-kt- > -tt-: s. *bhūta*, x. gx. nx. g. *bhāt* (*bhaktā-*) rice ; *mōḷi* (*mauktika-*).

-pt- > -tt-: s. gs. *sāta*, x. gx. nx. g. *sāt* (*saplā-*) seven;

-kth- > -tth-: ?

-bd- > -dt-: x. gx. nx. *sād* (*tābda-*) noise, sound,

-gdh- > -ddh-: s. gs. *dūda*, x. gx. nx. g. *dūd* (*duḡdhā-*) milk.

In the example of PI-A. *dagdhā-*: MI-A. *daddha-*, besides PI-A. *dahati*: MI-A. *dahati*, the cerebralisation has survived in Konkani *dāḡel* burnt oil.

-bdh- > -ddh-: ?

-tp- > -pp-: s. gs. *ubjatū* < * *up^hjatū* (*utpadyate*) is born.

-tph- > -pph-: ?

-db- > -bb-: ?

-dbh- > -bbh-: x. gx. nx. *ubho* (*udbhūta-*).

2° GROUPS WITH A NASAL

§ 123. Stop + nasal:

(a) In the group guttural + *n* or *m* the nasal is assimilated.

-kn- > -kk-: s. gs. *mok-lo* (* *muk-na-*) free.

-gn- > -gg-: s. gs. *nāḡḡo* (*nagnā-* > *nagga-*) naked; *bhāḡtū* (*bhagnā-*: *bhagga-*) wastes away; x. gx. nx. g. *ūḡ* (*agnī-*) fire; *lāḡta* (*lagnā-*: *lagga-*) touches.

-km- > -kk-: s. gs. *rōhla* (*rauḡma-*) cash [cf. Kanarese *rōkka-*]

-gm- > -gg-: ?

(b) In the group *jñ* the *j* was assimilated; the resulting *ññ* > *ṇṇ* or *nn* > *ṇ¹* or *n*: s. gs. *rūṇi* (*rājñi*) a queen; *jāṇvē* (*yajñopavitām*) the sacred thread; *āṇa* (*ājñā*) command. The cerebral *ṇ* here can be explained by *stara-bhakti*: *rūṇi* < * *rūṇi* < * *rājñi* < PI-A. *rājñi*; so also *āṇa* < * *ā-ṇā* < * *ā-jñā* < PI-A. *ājñā*.

(c) -tn- > -tt-: s. gs. *sav^{ti}* (*sapātni*) co-wife. For this word there is also a form in -kk- in MI-A.¹ giving a few NI-A. forms².

-*dn- > -dd-: this change is already realised in PI-A. *bhinñā* < * *bhid-na*, etc.; cf. *chinñā*, *ānna* and MI-A. *ruṇṇa-* (< *rud-na*).

-pn- > -pp-: ?

¹ The cerebral -ṇ- can also go back to MI-A. -ṇ- already simplified from OMI-A. -ṇṇ-; this is attested to especially in the case of MI-A. *ūṇā* < PI-A. *ājñā*.

² *Le Monde Oriental* vol. 26-27, p. 164, f. n. 2.

(d) *-tm-* > *-pp-* (through* *-lpm-* with the abhinidhūna of *p* in the group *-tm-*): s. gs. *āppaṇṇa*, x. gx. nx. *āpuṇ* (*ātmāna-*, *ūtmāna-*) > MI-A. *appaṇo*, besides Pā. *attano*.

-dm- > *-bb-*?

-dm- > *-mm-*: s. gs. *Pomimū* (<Sk. *padma-*) a nomen proprium.

§ 124 In the group nasal + stop the several treatments have been discussed in §§ 59-60. Following the strict orthography there suggested, we have:

-ṅk-: s. gs. *aṅko*, x. nx. gx. *āṅko* (*aṅka-*) figure, e. gs. *āṅkaḍḍo* hook; s. gs. *kūṅkaṇa*, x. nx. gx. *kūṅkaṇ* (*kaṅkaṇa-*) bracelet; e. gs. *kuṅkūma* x. gx. nx. *kuṅkū* (*kuṅkuma-*) saffron. The nasal is lost in s. gs. *pūlki* but retained in *paṇṇaṅ-pūs*^u (a loan-word with *-ṅg-* for *-ṅk-* < *paryāṅka-*, **palyāṅka-*).

-ṅkh-: s. gs. *saṅkāḷi*, x. gx. nx. *sūṅkoḷi* (*śṅkhalū*) a chain.

-ṅg-: s. gs. *āṅga*, x. nx. gx. *āṅg* (*aṅga-*) body; s. gs. *śiṅga*, x. gx. nx. *śiṅg* (*śṛiṅga-*) a horn; s. gs. *āṅgaṇa*, x. gx. nx. *āṅgaṇ* (*aṅgaṇa-* < *aṅkaṇa-*) a court-yard; s. gs. *raṅgu*, x. gx. nx. *rōṅg* (*raṅga-*) colour; s. gs. *čāṅga* (*caṅga-*) good; *bhīṅgāru* (*bhṛiṅgāra-*) s. gs. *iṅgaḷo* (*ūṅgāra-*, *iṅgāra-*) live coal.

-ṅgh-: s. gs. *jāṅga*, x. gx. nx. *jāṅg* (*jāṅghā*) the thigh.

-ṅc-: s. gs. *pāṅca*, x. gx. nx. *pāṅc* (*pāṅca-*) five; s. gs. *māṅḍo* (*maṅcaka-*) a cot; s. gs. *cōṅci* (*caṅcu-*) a beak; *vāṅcāḷā* lives, (=defrauds death) [< *vāṅcayati*].

-ṅch-?

-ṅj-: s. gs. *pāṅjirē* (*paṅjara-*) a cage; s. gs. *māṅji* (*mūṅja-*) the sacred thread ceremony; *maṅjūti* (*maṅjiṣṭhā*).

-ṅjh-: s. gs. *sāṅja* (*sandhyā*: MI-A. **saṅjjhā*, **saṅjhā*) evening; x. gx. nx. *ūṅj* (*tandhyā* > MI-A. **vaṅjhā*) a barren woman.

-ṅl-: s. gs. *kūṅḷo* (*kaṅḷaka-*) a thorn; *ghūṅḷa* (*ghaṅḷā*) a bell; *vūṅḷo* (*vaṅḷa-*) a share.

-ṅth-: s. gs. *kaṅṭhi* (*kaṅṭhā-*) a necklace, s. gs. *sūṅṭhi* (*ś. ṅṭhi-*) ginger.

* Continued from the *Annals* Vol. XVIII Part (iv) p. 284.

-ṇḍ-: s. gs. *dāṇḍūro* (*daṇḍā-*) ; *āṇḍa* (*aṇḍa-*) testicle ; *māṇḍatā* (*māṇḍate*) settles, gets fixed or built up ; gs. *bhaṇḍa* (*bhaṇḍa-*) obscene talk.

-ṇḍr-: ?

-ṇḍh-: ?

-nt-: s. gs. *dāntū*, *dātu*, x. gx. nx. *dānt*, *dāt* (*dānta-*) tooth ; *kāntūka*, x. gx. nx. *kāntūhik* (*kṇtāti*) grates ; s. gs. *ūntū* (*āntara-* < *ūntā-*) entrails.

-nth-: s. gs. *pantu* (*pānthāh*) way, mode of living, doctrine or sect ; s. gs. *kanthu* (lex. *kānthā*) an ascetic's dress.

-nd-: s. gs. *cāndāṇḍ* (*candā-*) moonlight ; s. gs. *śinduru* (*śindūra-*) vermilion x. gx. nx. *noṇḍ*, but, s. gs. *naṇḍa* (*nāṇḍā-*), ns. ngs. *kāṇḍo* (*kanda-*) onion.

-ndr- > MI-A. -nd- which converges with PI-A. -nd-.

-ndh-: s. gs. *khāṇḍu*, x. nx. gx. *khāṇḍ* (*śkandhā-*) shoulder ; *gāṇḍa* (*gandhā-*) sandal wood ; x. gx. nx. *āṇḍor* (*andhakāra-*) darkness, obscurity ; s. gs. *rāṇḍapa* (*rāṇḍhayati*).

-ndhr- > MI-A. -ndh- which converges with PI-A. -ndh-.

-mp-: s. gs. *cāṇḍ* or *cāmp* (*cāmpaka-*) ; *lempatā* (*līmpati*) ; x. gx. nx. *sāmpaṇḍhik* (*sāmpatati*) to find.

-mṇh-: s. gs. *gumpu* (*gūmpa-*, but cf. Kan. *gumpu*) a cluster, bunch, heap, collection.

-mb-: s. gs. *lāmbūka*, x. gx. nx. *lāmbūhik* (*lamba-*) to hang ; *jāmba* (*jambū-*) ; s. gs. *nimbuvo* ; gs. *limbiyo* (*nimbu-*) citron ; x. gx. nx. *umbar* (*udumbāra-*).

-mbh-: s. gs. *kumbāru* (*kumbhakāra-*, but cf. Kan. *kumbāra*) a potter s. gs. *khāmba* (*śkambhā-*) a pillar.

§ 125 Nasal + Nasal.

(a) Double nasals -ṇṇ- and -nn- are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental. Here only MI-A. -ṇṇ- and -nn- are to be considered as examples of double nasal are limited in PI-A.

-ṇṇ-: s. gs. *kāṇu*, x. gx. nx. *kān* (*kārṇa-*) ear ; s. gs. *pāna*, x. gx. nx. *pān* (*parṇā-*) a leaf. In a few cases -ṇṇ- is preserved through borrowing from Kanarese : s. gs. *baṇṇa* colour < MI-A. *vāṇṇa* < PI-A. *vārṇa*.

-nn-: x. gx. nx. onād (annāḍya-) corn.

(b) Double -mm- is also mostly of MI-A. origin and is simplified as above.

-mm-: s. gs. kūma, x. gx. nx. kūm (kārman-) work; s. gs. cāmḍe (cārman-) hide, leather.

(c) When the nasals are heterogeneous the first is assimilated to the second.

-mn- > MI-A. -nn- which then converges with PI-A. -nn-.

-nm- > MI-A. -mm-, which then converges with PI-A. -mm-. In the Sk. word janman- which has been accepted as a learned borrowing s. gs. give janmu, but gx. g. nx. joḥm birth.

§ 126 Nasal + semivowel, treated under groups with y, r, l and v below.

§ 127. Nasal + sibilant treated under groups with a sibilant below.

GROUPS WITH y

§ 128 In the groups stop + y where the stops are gutturals, palatals, cerebrals or labials, the y is assimilated.

ky: tīmkī sling (śikyā-).

khy: s. gs. vākkana, x. nx. gx. vākon (vyākhyāna-).

py: s. gs. lāglā (lagyate) sticks, attaches, comes into contact;

ghy: ?

cy: ?

gy: ?

ṭy: s. gs. thumṭā (truṭyate) breaks; phuṭṭā (sphuṭyate) breaks.

ṭhy: ?

ḍy: s. gs. jādū thick (jādya-).

ḍhy: ?

py: s. gs. nīptā, x. gx. nx. lipomk (lupyā-) hides;

phy: ?

by: ?

bhy: ?

§ 129. When the stops are dentals they are assimilated first and then as stops they assimilate v. Such an intermediate state is seen in Vedic jykti: as opposed to √dyut-.

Thus *ty* > **cy* > *cc*; *thy* > **chy* > *cch*; *dy* > **jy* > *jj*; *dhy* > **jhy* > *jjh*.

ty: s. gs. *nāc-tū* (nṛtya-); *uḍḍečā*, x. gx. nx. *ūḍiē* (ardha-**tritya*) two and a half.

thy: ?

dy: s. gs. *vīju* (vidyut) lightning; *ūji*, x. gx. nx. *ūj* (adyā) today, now;

dhy: s. gs. *śījtū* (śidhyati) is finished, boiled; *rījtū* (ṛdhyati) soaks, pervades; *sāñja* (sandhyā) evening; ns. ngs. *mājār* (madhya-grha).

§ 130. In the group nasal + *y*, the *y* is assimilated;

ny: s. gs. *rāna* (āraṇya-) forest.

ny: s. gs. *māna* (manyā) nape of the neck.

my: s. gs. *sama* (sūmya-).

§ 131. In the groups *l*, *v* or sibilant + *y*, the *y* is assimilated

a) *ly*: s. gs. *kāli*, x. nx. gx. *kāt* (kālyā-) yesterday; s. gs. *moḷa* (maulya-) price; x. gx. nx. *teḷ*. s. gs. *tela* (**tailya*-) oil.

b) *vy*: x. gx. nx. *vār* (vyūpāra-) activity, business; s. gs. *vāgu*, x. nx. gx. *vāg* (vyūghra-) tiger.

c) Sibilant + *y*:

(i) *śy*: s. gs. *nūstū* (nāśyati) curdles; *disuka*, x. gx. nx. *disumk* (dṛśyāte) to be seen;

(ii) *śy*: fut -*isyasi* > MI-A. -*issihi* > -*śi*.

(iii) *śy*: s. gs. *kāśē* (kāśīśya-) bronze;

§ 132. In the groups *ry*, *hy*, *r* and *h* are assimilated and the resulting *yy*, *yyh* become *jj* and *jjh*.

ry: s. gs. *ājō*, *ājjī*, x. gx. nx. *ājō*, *āji* (ārya-, ārya-kā) grand-parent; x. gx. nx. *kāj* (kāryā-) act, deed;

hy: ?

yy: s. gs. *śējūrti* (śayyā);

GROUPS WITH *r*

§ 133. In all groups containing *r* the *r* is assimilated; further in the group *mr* the voiced stop *b* developed between *m* and *r*, so that the resulting group became **mbr* > *mb* and converged with PI-A *mb*.

A. *r* is the second element of the group;

kr: s. gs. *čōka*, x. gx. nx. (*cakrá-*) a round slice; *tāka*, x. gx. nx. *tāk* (*takra-*) butter-milk; *tākdē* (*vakrá-*) crooked, bent.

gr: s. gs. *gāñi* (*granthi-*) knot; *gāvu* (*grām-*) village, city; s. gs. *jāgi* (*jāgr-*) awake.

ghr: s. gs. *vāgu*, x. gx. nx. *vāg* (*vyāghra-*) tiger; *ghāñi* (*ghrāṇa-*) smell.

tr, *dr*, *dhr*, etc, see § 87.

pr: s. gs. *phāltōru* (*prastarā-*) stone.

br: Initially s. gs. *bāmmūṇu*, x. gx. nx. *bāmuṇ* (*brāhmaṇa-*).

bhr: initially *bhāu* (*bhrātṛ-*).

mr: s. gs. *āmba* (*ānta-*) mango; *tāmbē* (*tāmrā-*) copper.

śr: x. gx. nx. *sāsu* (*śvaśrū*) mother-in-law.

sr: s. gs. *māuti* < **māusūsi* < *mūṭṛ-svasrikū* maternal aunt.

B. *r* is the first element of the group.

rk: s. gs. *mūmkāḍa*, x. nx. gx. *mūmkōḍ* (*markāta-*) a monkey; *sākhāra*, x. gx. nx. *sākhōr* (*śārkarā*) sugar; s. gs. *kākdī* (*karkaṣa-*).

rg: s. gs. *mūglā* (*mūrgati*) x. gx. nx. *ūgoḷ* (*argala-*) a bolt; *gūgri* (*gargari*).

rgh: s. gs. *māhāraḡa*, x. gx. nx. *māhāg*, (*māhārgha-*) costly, dear.

rc: s. gs. *kuccei* (*kūrcā-*).

rj: s. gs. *mājāra*, x. gx. nx. *mājār* (*mārjāra-*) a cat; s. gs. *bhāvāja*, x. gx. nx. *bhāvāj*, *bhāvāj* (*bhrāturjāyā*) brother's; s. gs. *gūjāru* (*gurjara-*).

ri, *rih*, *rd*, *rdh*, see § 87.

rp: s. gs. *pāppaḍu*, *pāppōḍu*. x. gx. nx. *pāpōḍ* (*parpata-*); *kāppaḍa* (*karpaṣa-*); s. gs. *khopperu* (*kūrpara-*) elbow.

rb: x. gx. nx. *dubḷo* (*durbala-*) weak.

rbh: s. gs. *gābu*, x. *gāb* (*garbha-*) embryo; *cibbaḍa* (*cirbhaṭikā*)

ra: s. gs. *kānu*, x. gx. nx. *kūn* (*kārṇa-*) ear; s. gs. *pāna*, x. gx. nx. *pān* (*parṇā-*) leaf; s. gs. *sonnāru* (*suvarṇa-*); *sūṇa*, (*curṇa-*), *uno* (*cūrṇaka-*); s. gs. *jūna*; x. gx. nx. *jūn* (*jūrṇā-*) old, ripe.

rm: s. gs. *čāmdē* (*cārman-*) hide; *kāma*, x. gx. nx. *kām* (*kārman-*) work; s. gs. *ghāmsāṇi* (*gharmā-*) hot sweat;

ry : see § 182.

rl : ?

rv : In this group the sonant *v* was first reduced to the voiced stop *b* and the resultant then converged with OI-A. *rb* : *ṛabṛā* (*carvati*) chews, bites ;

rl̥ : s. gs. *pāsa*, x. gx. nx. *pās* (*pārīṣi-*) side.

rs̥ s. gs. *ghṛstā* (*gharṣati*) rubs.

GROUPS WITH *l*

§ 134. *l* + stop or *m* : *l* is assimilated.

lk : ?

lg : ?

lp : s. gs. *kāptā* (*√kalp-*) cuts ; s. gs. *kāpvi*, gs. *kāppavi*, x. gx. nx. *kōpōp(i)* (*√kalp-*) hair-cut.

lm : ?

§ 135. *l* + *y*, *v* or *h* : *y*, *v*, *h* are assimilated.

ly : see § 131.

lv : s. gs. *belpatri* (*bilvā-*)

lh : s. gs. *kollo* (*Deś. kolhuo*) fox.

§ 136. *r* + *l* : see § 133.

l + *l* : s. gs. *pāḷlo*, x. gx. nx. *g. pālo* (*pallava-*).

GROUPS WITH *v*

§ 137. Stop + *v* :

(a) Guttural, palatal or cerebral stops + *v* : *v* is assimilated.

kv : s. gs. *piktā*, *pāṅku* (*pakṣi-*).

jv : s. gs. *jaḷtā* (*jvāḷati*) burns, *Jara* (*jvara-*) fever.

tv : gx. nx. *khāṭ* (*khatvā*) a bed-stand.

(b) Dental + *v* : The dental becomes assimilated, resulting in a double labial.

tr : s. gs. *-pana*, x. gx. nx. *pōṇ* < *-tvana*.

dv : Initially > *d* : s. gs. *dārvatē* (*dvāra-*) except in the numeral *dvā-*^o which regularly gives *bā-*^o ;

dhv : ns. gs. nx. *ubho* (*ūrdhva-*).

(c) *l + v*: *v* is assimilated, see § 135.

(d) Sibilant + *v*: *v* is assimilated:

śv: x. gx. nx. *pās* (*pāśśvā-*) side.

śv: s. gs. *māusi* (*māṛśvasrikā*) mother's sister.

śv: s. *soppana* (*śvāpna-*)

(e) *v + y* or *r + v*: *y* and *r* are assimilated, see §§ 131, 133.

(f) *h + v* > *-bbh-*: s. gs. *jība*, x. gx. nx. *jīb* (*jihvā*: MI-A. *jibbhā*) tongue.

GROUPS WITH A SIBILANT

§ 138. Sibilant + stop becomes double aspirated stop in MI-A and the aspiration is lost in Konkani.

śc: s. gs. *vīścu*, x. gx. nx. *vīścu* (*vīścika-*) scorpion.

śk: s. gs. *sukū* (*śuśkā-*) dries; *vikray^{at}tū* (*viśkirati*) scatters, spills.

śt: s. gs. *āṣṭa*, x. gx. nx. *āṣṭ* (*aṣṭā-*) eight. s. gs. *piṣṭi* (*piṣṭā-*), *mīṣṭa* (*mīṣṭā-*) salt; s. gs. *mīṣṭi* (*mīṣṭi-*); gx. nx. *mūt* (*muṣṭi-*).

*śṛ*¹: s. gs. *romṣe*, *ūmṣa* (*uṣṭra-*) camel,

śh: s. gs. *koṣṭe* (*koṣṭha-*), x. gx. nx. *gōṭ(h)* (*goṣṭhā-*) a cow-pen;

śk: s. gs. *khāmbo* (*śkambhā-*).

s. gs. *khāndu* (*śkandhā-*)

śkh: ?

śt: s. gs. *hātu* x. gx. nx. (*hāsta-*); x. gx. nx. *mālē*, s. gs. *mālē* (*māstaka-*) heap; s. gs. *phāṭtaru*, *phāṭōru*, x. gx. *fālōr* (*prasārā-*) stone. Initially *thoḍē* (*stokā-*).

śh: s. gs. *thāna* (*śhāna-* > **śhāna-*); *thoru* (*śhāvira-*).

sp: Initially: *phāsu* (*sparsā-*).

sph: Initially *phuṭṭūka*, x. gx. nx. *phuṭōhke* (*√ sphuṭ-*).

§ 139. Stop + sibilant;

(α) *kṣ* > *kkh*:

(i) Initially: *khāru* (*kṣāra-*); s. gs. *khīri* (*kṣīrā-*).

¹ But cf. s. gs. *bhāṣṭa*, x. gx. nx. *bhāṣṭ* Sk. (*bhāṣṭra-*).

(ii) Medially: s. gs. *lḥūḥka* (*lḥūḥka-*, *kāḥka-*); x. gx. *ālē* (*ākāḥa-*) whole, unbroken; *pūḥa* (*paḥā-*); s. gs. *ḥiktū* (*ḥikṣati*), etc.

(β) *kṣ* > *cch*: s. gs. *mūsu*, x. gx. nx. *mūṣi* (*māḥṣikū* > Amg. *macchiū*).

(γ) *t* or *p* + *s* > *cch*.

(i) *-t* + *s-* > *cch*: s. gs. *mūṣi* (*māṣya-*) fish, *vūsrū* (*vaṣi-*)

(ii) *-p* + *s-* > *cch*: ?

§ 140. Sibilant + nasal.

(α) *ṣṇ*, *sn* > *nḥ*;

ṣṇ: s. gs. *hūna*, x. gx. nx. *hun* (*uṣṇā-*) heat, hot.

sn: Initially: *nḥūttū* (*snūti*).

(β) *śm*, *ṣm*, *sm*:

śm: s. gs. *mīṣo* (*śmāṣru-*, but cf. Kan *mīṣe*).

sm: s. gs. *hūma* (*ūṣmān-*).

*sm*¹:

§ 141. α) Sibilant + *y*, *r* or *v*: *y*, *r*, *v* are assimilated, see §§ 131, 133, 137.

(β) *r* + sibilant: is assimilated; see § 133.

(γ) *śy*, *ṣy*, *sy*, see § 131.

(δ) *śr*, *ṣr* see § 133: *rś*, *rṣ*, *rs*, see § 133.

(ε) *śv*, *ṣv*, *sv* see § 137.

§ 142. *ḥk*, *hkh*, *hp* become respectively *kk*, *kḥh*, *pp*.

TABLE OF KONKANI CONSONANTISM

k

§ 143. α) Initially:

K. *k* < MI-A. *k-* < PI-A. *k-*, see § 102

< MI-A. *k-* < PI-A. *kṛ-*: s. gs. *kūsu* (*kṛśa-*); s. gs. *kollo* (*kroṣṭ-*).

< MI-A. *k-* < PI-A. *kl-*: ?

< MI-A. *k-* < PI-A. *kv-*: s. gs. *kado* (*kvath-*).

¹ In groups like *vismarati* K. shows the *-ss-* treatment: s. gs. *visartū*.

b) Medially :

K. -k- or -kk- < MI-A. -kk-

< PI-A. (1) -^{*}km- : s. gs. *mokḷo* (**mukna-*)(2) -tk- : s. gs. *ukkuḷā* (*ut-kṛ-*)(3) -km- : s. gs. *rōkka* (*rauḷma-*)

(4) -ky- : see § 128.

(5) -kr- : § 133.

(6) -rk- : § 133.

(7) -lk- : § 134.

(8) -kl- : § 134.

(9) -kr- : s. gs. *pikṭū* (*paḷvā-*)

(10) -ṭk- : § 122.

< MI-A. -kkh- (see under *kh* below) by loss of aspiration.
kh

§ 144. (a) Initially :

K. *kh-* < MI-A. *kh-* < PI-A. *kh-*< PI-A. *kṣ-*, see § 139.< PI-A. *kr-* : s. gs. *kheḷu* (*√kriḍ-*)< PI-A. *khy-* :

(b) Medially :

K. -kh- < MI-A. -kkh- :

< PI-A. (1) -kṣ-, § 139.

(2) -ṣk-

(3) -ṣk-

(4) -sk-

(5) -khy- :

(6) -ksy- :

(7) -skh- :

v

§ 145. (a) Initially :

K. *g-* < MI-A. *g-* < PI-A. *g-* § 102.< PI-A. *gr-* : s. gs. *gṛmṭi* (*granthi-*) knot ; *gṛvu*
(*grāma-*) village.< PI-A. *gl-* : ?< PI-A. *gv-* : ?

(b) Medially :

K. -g- or -gg- < MI-A. -gg- :

- < PI-A. (1) -dg- : s. gs. mūgu (mudgá-)
 (2) -gn-
 (3) -gn-
 (4) -gy- : § 129.
 (5) -gr-, § 133.
 (6) -rg-, § 133.
 (7) -lg-:
 (8) -gl-:
 (9) -dg-:

gh

§ 146. a) Initially :

- K. gh- < MI-A. gh- < PI-A. gh-
 < PI-A. ghr- : s. gs. ghāpi (ghrūṇa-)

b) Medially :

- K. -g(h)-, < -gg(h)- < MI-A. -ggh-.
 < PIA. (1) -dgh- : s. gs. ug(h)ṣṭū (udghaṭ-)
 (2) -ghn-:
 (3) -ghr-, § 133
 (4) -rggh-, § 133

c

§ 147. a) Initially :

- K. c- < MI-A. c- < PI-A. c- § 102.
 < PI-A. cy-:
 < PI-A. ty-:

b) Medially :

- K. -cc- or -c- < MI-A. -cc-:
 < PI-A. (1) -ty-:
 (2) *-tc- > -cc- already in Sk.
 (3) -cy-
 (4) -rc- :

ch

§ 148. Initially Konkani does not possess *ch*. In this position every MI-A. *ch*-, whatever its origin, has been regularly changed to *s*- or *ś*- depending upon the following vowel (*s*- with *ā*, *ū*, *ō* and *ś*- with *ē* or *ī*).

Medially -*ch*- is really -*cch*- even in PI-A. and MI-A., but is reduced in K. to -*s*- or -*ś*-.

b) Medially :

K. $\sim t\dot{t}$ - or $\sim t$ - < MI-A. $\sim t\dot{t}$ - :
 < PI-A. (1) $\sim r\dot{t}$ -, § 87.
 (2) $\sim t\dot{y}$ -
 < MI-A. $\sim t\dot{t}h$ - by deaspiration, see below.
 $\dot{t}h$

§ 152. a) Initially :

K. $t\dot{h}$ - < MI-A. $\dot{t}h$ - < PI-A. $\dot{t}h$ -
 < PI-A. sth - (especially in the root $\sqrt{sthā}$):
 s, gs. $\dot{t}hāva$ ($sthāna$ -), $\dot{t}hikūpi$ ($sthiti$ -).

b) Medially :

K. $\sim t\dot{t}(h)$ -, $\sim t(h)$ - < MI-A. $\sim t\dot{t}h$ - :
 < PI-A. (1) $\sim r\dot{t}h$: § 87.
 (2) $\sim st$ - § 138.
 (3) $\sim s\dot{t}h$ - § 138
 (4) $\sim sth$ - ?
 (5) $\sim t\dot{h}y$ - :

\dot{d}

§ 153. a) Initially :

K. \dot{d} - < MI-A. \dot{d} - < PI-A. \dot{d} -
 < PI-A. d - by cerebralisation : ns. ngs.
 $\dot{d}\dot{ō}ri$ ($\dot{d}āru$ -).

b) Medially :

K. $\sim d\dot{d}$ - or $\sim \dot{d}$ - :
 K. $\sim \dot{d}$ - < MI-A. $\sim \dot{d}$ - < PI-A. $\sim t$ -
 = < PI-A. $\dot{y}t$ -, § 86.
 K. $\sim d\dot{d}$ - or $\sim \dot{d}$ - (by simplification) < MI-A. $\sim d\dot{d}$ - :
 < PI-A. (1) $\sim rd$, § 87.
 (2) $\sim dy$ - :

K. $\sim d\dot{d}$ - < MI-A. $\sim d\dot{d}h$ - by deaspiration, see below.
 $\dot{d}h$

154. a) Initially :

K. $\dot{d}h$ - < MI-A. $\dot{d}h$ - < PI-A. $\dot{d}h$ -
 < PI-A. dh - by cerebralisation.

b) Medially :

K. $\sim d\dot{d}(h)$ - or $\dot{d}(h)$ - < MI-A. $\sim d\dot{d}h$ - :

< PI-A. (1) -rdh-, § 87

(2) -ḍhy-

(3) -ṛddh- : ?

(4) -*zdh- > -ḍh- in Sk. already.

v

§ 155. a) Initially K. v- < PI-A. n- only in the numeral nine and its derivatives : s. gs. *navva*, *navva* (*náva-*); s. gs. *navvada*, x. nx. gx. *ṇōy* (*navatī-*) ninety.

b) Medially :

K. -ṇ < MI-A. -ṇ- < PI-A. -n- § 112.

K. -ṇṇ- < MI-A. -ṇṇ- < PI-A. (1) -rṇ- §§ 87.

(2) -ṇy- : ?

(3) -ṇv- : ?

t

§ 156. a) Initially :

K. t- < MI-A. t- < PI-A. t- §§ 102

< PI-A. tr- : s. gs. *tīni* (*trīṇi*)

< PI-A. tv- :

b) Medially :

K. -t- or -tt- < MI-A. -tt- :

< PIA. (1) -tt- :

(2) -kt- : § 122

(3) -pt-

(4) -tn-

(5) -tm- : ?

(6) -tr-

(7) -t(t)va :

K. -tt- or -t- < MI-A. -tth- by deaspiration, see below

th

§ 157. a) Initially :

K. th- < MI-A. th- < PI-A. st- :

< PI-A. sth- :

b) Medially :

K. -t(h)-, -t(h) < MI-A. -tth- :

< PI-A. (1) -tra-

(2) -rtth- :

(3) -st-

(4) -sth-

(5) -kth- : s. gs. *śita* (*śiktha-*) boiled rice.

α'

§ 158. a) Initially :

K. $d^- < \text{MI-A. } d^- < \text{PI-A. } d^- :$
 $< \text{PI-A. } dv^- :$
 $< \text{PI-A. } dv^- :$

b) Medially :

K. $-dd-$ or $d- < \text{MI-A. } -dd-$:

< PI-A. (1) -dd-
(2) -bd-:
(3) -dr-
(4) -rd-
(5) -dp-:

K. $-dd-$ or $-d < \text{MI-A}$, $-ddh-$ by deaspiration, see below

৫৫

§ 159. a) Initially:

K. $dh- < MI-A, dh- < PI-A, dh-$
 $< PI-A, dhr?$

b) Medially :

K. $-dd(h)-$ or $d(h)-$ < MI-A. $-ddh-$:

< PI-A. (1, -gdh-
(2) -bdh-
(3) -bdh-
(4) -dhv-
(5) -ddh-

71

§ 160. a) Initially :

K. $n- < \text{MI-A } n- \text{ (or } \bar{n}-) < \text{PI-A. } n- < \text{PI-A. } n\bar{y}-$: a. gs. *nistū* (*nyantū*) puts on a garment, dresses.

b) Medially :

$$\alpha) K. -n- \text{ or } -n- < MI-A. -n- :$$

< PI-A. (1) -ny-
(2) -rn-
(3) -nv- }

В) К. -н- от -пн- < MI-A. -пн- :

< PI-A. (1) -kən- : s. ga. sūnu, x. gɪ. nɪ. lən,
lɪn (tɪkən-) loone.

- (2) -śn-
- (3) -ṣṇ-: s. g. *hūna* (*uṣṇá-*)
- (4) -sn-
- (5) -hn-:
- (6) -hy-

- γ) K. -n- or -nn- < MI-A. -nɤ- (written also -ṇṇ-)
 < PI-A. (1) -jñ-
 (2) -mn-
 (3) -ny-
 (4) -kv-
 (5) -nn-

nh

§ 161. This appears only initially as a result of the reduction of PI-A. sn- < MI-A. nh-: s. g. *nhāṇa* (*snāna-*).

p

§ 162. a) Initially:

- K. p- < MI-A. p- < PI-A. p.
 < PI-A. py: ?
 < PI-A. pr-:
 < PI-A. pl-: s. g. *pōvtā* (*plāvāte*) swims.
 b) Medially.

- K. -pp- or -p- < MI-A. pp-:
 < PI-A. (1) -tp-
 (2) -lm-: s. g. *ōppaṇa*, x. g. x. nx. *ōpuṇ*
 (*ālmān-*)
 (3) -pr-:
 (4) -rp-:
 (5) -lp-:
 (6) -pl-:
 (7) -tv-:
 (8) -py-

K. -pp- or -p- < MI-A. -prh- through deaspiration, see below.

ph

§ 163. a) Initially:

- K. -rh- < MI-A. ph- < PI-A. ph-
 < PI-A. sp-
 < PI-A. sph-

b) Medially :

* K. $-pp(h)-$ or $-p(h)-$ < MI-A. $-pph-$:

- < PI-A. (1) $-sph-$
 (2) $-sph-$
 (3) $-sp-$
 (4) $-sph-$
 (5) $-hpa-$
 (6) $-hpha-$

b

§ 164. a) Initially :

K. $b-$ < MI-A. $b-$ < PI-A. $b-$

- < PI-A. $dv-$: s. gs. $būrā$ ($dvāi-daśa$) etc.
 < PI-A. $br-$:

b) Medially :

K. $-bb-$ or $-b-$ < MI-A. $-bb-$:

- < PI-A. (1) $br-$:
 (2) $ob-$:
 (3) $-rv-$:

K. $-bb-$ or $-b-$ < MI-A. $-bbh-$ through deaspiration see below
 bh

§ 165. a) Initially :

K. $bh-$ < MI-A. $bh-$ < PI-A. $bh-$

- < $bha-$: s. gs. $hhōvaru$ ($bhramara-$)
 bumble bee.

b) Medially :

K. $-bb(h)-$ or $b(y)-$ < MI-A. $-bbh-$:

- < PI-A. (1) $-dbh-$
 (2) $-bhy-$
 (3) $-rbh-$
 (4) $-bhr-$
 (5) $-hv-$

m

§ 166. a) Initially :

K. $m-$ < MI-A. $m-$ < PI-A. $m-$

- < PI-A. $mr-$:
 < PI-A. $ml-$:

K. *m-* < PI-A. *l-*, see foot-note to § 104.

b) Medially :

α) K. *-mm-* or *-m-* < MI-A. *-mm-* :

< PI-A. (1) *-nm-*

(2) *-my-*

(3) *-rm-*

(4) *-lm-*

β) K. *-mm-* or *-m-* < MI-A. *-mh-* :

< PI-A. (1) *-sm-* : s. gs. *hūma* (*ūsmāw-*)

(2) *-sm-* :

(3) *-śm-* :

(4) *-kśm-* :

(5) *-hm-* : s. gs. *bāmmūyu*, x. gx. nx.

būmoṣ (*brāhmaṣa-*).

mh

§ 167. K. *mh-* occurs only initially as a result of the reduction of PI-A. *sm-* > MI-A. *mh-* or of initial aspiration of PI-A. *m-*.

(α) PI-A. *śn-* > K. *mh-* : s. gs. *mhasṇē* (*śmaśūna-*).

(β) Initial aspiration : s. gs. *mhāl-gaḍo*, *mhāḷlo* (*mahallaka-*) s. gs. *mhaiśi*, *mhaśi*, x. gx. nx ; *mhōs* (*mahiśā-*, *māhuṣi*).

(γ) In the root *mhaṣṇink*, *mhōṣṇink*, initial *mh-* corresponds to Sk. *bh-*.

y

§ 168. a) Initially :

K. *y(e)-* < MI-A. *e-* < PI-A. (1) *e-* :

(2) *ai-* :

b) Medially :

K. *-y-* replaces PI-A. *-k-*, *-g-*, *-c-*, *-j-*, *-t-*, *-d-*, *-p-*, lost in: MI-A.

v

§ 169. a) Initially :

K. *v-* < MI-A. *v-* < PI-A. *v-*

< PI-A. *vy-*

< PI-A. *v-*

b) Medially :

K. $-v < \text{MI-A. } -v < \text{PI-A. } -p$

= as "hiatus-bridge", see § 49.

= MI-A. $-b < \text{PI-A. } -m$: s. gs. $\bar{g}āvu$ ($\bar{g}rāma$).

r

§ 170. a) Initially :

K. $r < \text{MI-A. } r < \text{PI-A. } r$

K. $r < \text{PI-A. } l$, § 96 (b).

K. $r < \text{MI-A. } r < \text{PI-A. } rru$: s. gs. $rūku$ (Sk. $vrkṣā$ >

* $vrkṣā$ > $rūkṣā$: MI-A. $rūkkha$ -)

b) Medially :

K. $-r < \text{PI-A. } -r$
 $< \text{PI-A. } -l$ } § 96.

l

§ 171. a) Initially :

K. $l = \text{PI-A. } l$
 $= \text{PI-A. } l$ } l } see § 96.
 $= \text{PI-A. } r$

b) Medially :

K. $-ll$ or $-l$ < MI-A. $-ll$:

< PI-A. (1) $-ly$

(2) $-lv$

(3) $-ll$

(4) $-*dl > -ll$ in PI-A. cf. $maḷla$:

$maḍḍa$: * $maḍḍa$

l

§ 172. $koṅkaṇṭ$ l occurs only medially, either intervocally or in combination with cerebral stops.

K. $-l < \text{MI-A. } -l < \text{PI-A. } -r$ or $-l$

K. $-l < \text{MI-A. } -l-l-d < \text{PI-A. } -l$ or $-d$

In the word s. gs. $pāṇē$ (for * $pāṇē$) etc. l occurs in combination.

3

§ 173. $koṅkaṇṭ$ has reduced all the PI-A. sibilants to s , but a secondary change depending upon the following vowel has given us $ṣ$ and $ś$ ($ṣ$ before i, e and $ś$ before other vowels).

a) Initially :

α) K. s- < MI-A. s- (Mg. i-) < PI-A. i-, r-, s-
 < PI-A. ir- :
 < PI-A. iy- :
 < PI-A. il- :
 < PI-A. :
 < PI-A. sy- :
 < PI-A. sr- :
 < PI-A. su- :

β) K. s- < MI-A. ch- < PI-A. (1) k_s-:
(2) ch-:
(3) ps-:
(4) s-: ?

b) Medially:

α) K. -st- or -s- < MI-A. -s- < PI-A. -t-, -r-, -s- : z. gr. pisso z. gr. nl. piso (pissen).

β) K. -ss- or -s- MI-A. -ss-
 < PI-A. (1) -rī- :
 (2) -īr- :
 (3) -īy- :
 (4) -īy- :
 (5) -īy- :
 (6) -īr- :
 (7) -īr- :
 (8) -īv- :
 (9) -īv- :
 (10) -īv- :
 (11) -īr- :
 (12) -īr- :

r) K. $-ss-$ or $-s-$ < MI-A, $-(r)ch-$ < PI-A (1) $-k_1-$
(2) $-p_1-$
(3) $-t_1-$

九

§ 174. a) Initially:

K. $h- < MI-A. h- < PI-A h-$: e. g. *hanu* (*hānu-*).

K. *h-* by initial aspiration: *hāna* (успá-), *hūma* (ушмá-) etc.

b) Medially :

K. -h- < MI-A. -h- :

< PĪ-A. (1) -kh- :

(2) -gh- :

(3) -jh- :

(4) -lh- :

(5) -dh- :

(6) -ph- :

(7) -bh- :

SVARABHAKTI

§ 175. The insertion of a light vowel or Anaptyxis to break a combination of consonants is fairly common in MI-A. and has come down to the NI-A. stage in a good number of words. Koṅkapi is no exception to the generality of NI-A. languages. A few examples may be noticed here.

s. ga. *varasa* (*varṣa*- > **var^aṣa*) year ;x. nx. gx. g. *ūrsa* (*ūdarśa*- > **ūdar^a(i)śa*) a mirror.s. ga. *dhūvōru* (*dhūmra*- > **dhūm^ara*) smoke. .

INSERTION OF PLOSIVES

§ 176. When a group nasal + liquid occurs in PĪ-A. it sometimes happens that between the nasal *n* or *m* and the liquid a voiced plosive of the same class as the nasal is inserted. It was already mentioned in § 133 that PJ-A. -mr- > **mbr*- which converged with PĪ-A. -mb- in MI-A. There are a few cases not discussed there which deserve special mention here.

*-nr- > -n^ar- : s. ga. *paṇḍarā*, x. gx. nx. *paṇḍarā* (*pañca-darśa* : Ap. *panna-rasa* > **panrasa* or *pann-rasa* : **paṇḍ^arasa*).

-mr- > *-mbr- > -mb-, § 133. But in a few learned borrowings the change -mbr- is retained ; s. ga. *ambrūta* (*amṛta*-) nectar, ambrosia.

-mī- > *-mīl- (through *-m^aīl-) > -mb- : s. ga. *āmbaṭ*, x. gx. nx. *āmbaṭ* (*āmla*-) sour, acid ; but in a few cases -mīl- is retained : s. ga. *āmbli* (*āmlikā*) unripe mango.

INSERTION OF r

§ 177. Hemacandra in his Prakrit Grammar mentions (4. 399) the word *Vrāsu* < *Vyāsa* in Apabhramśa under the gen.

eral rule *abhūtepi kvacit* which sanctions the insertion of *r* as the second member of a consonant group where the group is not historically related to a consonant group in Mf-A. or Pl-A. In such cases we have a real instance of insertion. Elsewhere Ap. optionally retains a *r* of a consonantal group. This insertion is possibly due to analogical formation or more likely to contamination. Thus s. gs. *duṣṭu*, *duṣṭu* (*duṣṭa-*) bad, evil is due to contamination with Sk. *dur-* giving us a possible **duṣṭa-* > **duruṣṭa-* > **duṣṭa* which is then used as a loan word. Similarly in ns. ngs. *srūpu* (*śūpa-*) the insertion of *r* may be due to contamination with Sk. *śrāpaṇam* cooking, boiling, *śrāpin-* mfn; etc.

PROTHESIS

§ 178. The instances of prothesis of *y-* and *v-* are quite common to all Konkani dialects, and particularly characteristic of the lower grade of speech. *y* is often prefixed to *ṣ*, and *v* to *ṣ*.¹ Thus s. gs. *yēṭṭa*. x. gx. nx. *yēṭṭā* : s. gs. *ṣṭṭā*; s. gs. *yēka* : *ēka*, etc; s. gs. *ṣṭkada* (< *auṣadhī-*) medicine. For other examples reference may be made to the literature indicated under Dictionaries in § 2.

ELISION OF CONSONANTS

§ 179. *Aphaeresis*. In the lower grade of Konkani dialects particularly of the x-variety the elision of initial *v-* is quite common. Thus we have x. gx. nx. *vikūḥ* : *ikūḥ* to sell; *viskaḥ* : *iskaḥ* wide, scattered; *visar-* : *isar* to forget; *vepār* : (*y*)*epār* business.²

Aphaeresis of *h* is common to these rustic dialects : gx. *hūḥ* : *ūḥ* (< *ahakam*)

INTERCHANGE OF CONSONANTS

§ 180. *n-* and *l-* often interchange, § 97.

l- and *n-* often interchange, § 97.

m- and *l-* interchange, § 104, f. n. 1.

¹ For other languages utilising prothesis of *y* and *v* see Grierson: *On the Modern Indo-Aryan Vernaculars*, § 294 (p. 143).

² *Op. cit.* § 299 (p. 145).

METATHESIS

§ 181. Metathesis is common to many words. Thus *na. up^arūṭē*, s. *upparṭē* : gs. *urpṭṭē* (*viparīṭa-*) contrary, opposite, inverse; s. gs. *haṭu*, x. nx. gx. *hōḷu* (< *laghu-*, *laghuka-* : MI-A. *halu-*). In this section we may also consider the case of initial aspiration as due to metathesis.¹

SANDHI

§ 182. The *sandhi* which is observable in the various dialects of Konkani is not quite uniform within the same dialect. We shall note here the important changes due to vowel *-sandhi* and consonant *sandhi*.

VOWEL SANDHI

§ 183. We shall not consider here the vowel *sandhi* retained in Konkani through PI-A. and MI-A.

(α) MI-A. -ao { < PI-A. (1) -ako
(2) -alo
(3) -ayo
(4) -avo } K. -o, § 53.

(β) MI-A. -āo { < PI-A. (1) -āko
(2) -āco
(3) -āto
(4) -ādo } K. -o, § 53.

(γ) MI-A. -ā + ā-

(1) ā + a > K. ā, § 54 A.

(2) a + ā > K. ā § 54 B.

(3) a + a > K. e (rarely ā in recent loan-words) § 55.

§ 184. (α) The first vowel is ī or ē

(1) e + a > K. e, § 56

(2) i + a > K. e or i, § 59

(3) i + i > K. i, § 56

(4) i + e > K. e, § 56

(5) e + i > K. e or a, § 56

(6) i + u > K. u, § 56

¹ Grierson, *op. cit.* § 369.

(B) The first vowel is \ddot{u} or \ddot{o} .

(1) $\ddot{u} + a > K. o$ or u § 57

2) $\ddot{u} + o > K. u$, § 57

(3) $\ddot{u} + \ddot{a} > K. \ddot{u}$, § 57

(4) $u + i > K. \ddot{u}$, § 57

(5) $o + a > K. o$, § 57

CONSONANTAL SANDHI

§ 185. With the loss of \ddot{a} , \ddot{i} or \ddot{u} in the interior of a word through reduction to a and then to a) (§ 30) consonants come into contact with each other. In these circumstances the characteristic consonant Sandhi of Sanskrit comes into play, but not uniformly. Thus we have s. gs. *paḍtā* (< **paḍ^atā*: Sk. *pātati* but g. *paṭtā* (through **paḍ-tā*). As opposed to this we have s. gs. *paḷlo* (< **paḍ-lo*: *paḍ^a-lo*): gx. *gōḍgōḍ-lo*, *pōḍlo*, g. ngs. *paḍ-lo*. There are hundreds of such examples in each of the dialects herein discussed.

§ 186. That this Sandhi process is not uniform is seen in such strings of examples as s. gs. *paḍ-tā*: *paḷlo*, *kaḷ-tā*: *kaḷ-ḷē*; g. *paṭtā*: *paḍ-lo*, etc. It will be seen that practically all examples of this nature come under the general treatment of assimilation of dentals by cerebrals. The assimilation is of two degrees. In g. *paṭtā* < **paḍ-tā*: **paṭ-tā*, **paṭ-tā* there is only the devoicing of $-ḍ$ with cerebralization of t ; in s. gs. *paḷlo* there is first the cerebralization of t - (of **paḍ-lo*) which then assimilates the $-ḍ$. In g. *paḍ-lo* and s. gs. *paḍ-tā* the assimilation of $-l-$ or $-t-$ is not initially carried out, and thus further assimilation is rendered impossible.

PART II: MORPHOLOGY

GENERAL CONSIDERATIONS

§ 187. The gradual simplification of PI-A. Morphology through MI-A has completely altered the grammar of modern I-A. vernaculars. For the general development of Morphology reference may be made to Jules Bloch's *L'indo-aryen*, pp. 99-300, where he discusses the evolution of the morphology of the nouns (pp. 105-204) and of the verbs (pp. 207-300).

§ 188. In PI-A. the system of noun and verb-inflexion was very complex. It is especially in the case of verbs that we can

see the difference between Vedic and Classical Sanskrit; here the different moods affect only the present system, whereas in Vedic Sanskrit they affect also the perfect and aorist systems. Similarly corresponding to Sk. *devāḥ* we have in Vedic *priyāis* and *priyēbhis*; and to Sk. *devāḥ* we have Vedic *priyāsas* and *priyās*. Some of these forms have survived in MI-A. languages regularly, for the instrumental plural ending *-(e)bhis* [i. e. *-(e)-bhis*] as applied to nouns ending in *-a* has survived as against the classical ending *-ais*; similarly in Pāli we have in the nom. pl. forms like *upāsakāse*, wherein the ending *-āse* reminds us of Vedic *-āsas*.¹ Again in verbal inflexion we have forms like *tappāmase*, *abhinaṇḍāmase*,² etc. reminding us of Vedic *bhāvā-masi* on the one hand and *bhāvā-mahe* on the other.

§ 189. The characteristic of PI-A. morphology may be said to consist in the theme or base on the one hand, of the ending or suffix on the other, giving us the full base from the root-form, and finally the elaborate system of terminations which modify the entire position of the central word, whether noun or verb. But the interplay of these is very complex, bringing in changes in the quality or quantity of the vowel in the syllable of the word, an aspect which is called vowel alternation.³ As regards nouns there are three genders, three numbers and seven cases (or eight if the Vocative is counted) affecting the different classes of words. In the case of verbs there are three numbers, three persons, five tenses and five moods, and three voices.

§ 190. This complexity is simplified to a great extent in MI-A. The three numbers have disappeared yielding place to two, singular and plural. The different classes of nouns ending in consonants have become identified with nouns ending in vowels due to loss of final consonants in MI-A. (see §§ 15, 76). The dative case has been supplanted by the genitive in most words, etc. In the case of verbs the middle voice has been gradually eliminated; the number of tenses and moods has also been lessened, and the different classes of verbs reduced to standard types.

¹ Gelger, § 704.

² Ibid. § 122.

³ *L'indo-aryen*, pp. 98-101.

§ 191. The process of simplification witnessed in the MI-A. stage continued in the NI-A. stage, and worked an absolutely new change from the synthetic to the analytic stage. This process of simplification is in reality a reducing and regularizing process. As in MI-A. two numbers alone- singular and plural- are preserved. Of the many dialects of Konkani the southern group shows the distinction between the sing. and plur. whereas the northern group, in line with Marāṭhi,¹ does not distinguish them in the nominative of masculines derived from the Sanskrit -a class, e. g. *dēv* (in opposition to s. gs. *dēvu* : *deva*)².

DECLENSION

§ 192. Konkani, like other I-A. languages, preserves in a reduced degree and a more regularized manner the flexional system of MI-A. But on the ruins of the older formal system the NI-A. have built up certain characteristics of their own.

This is seen principally in the themes or stems where the phonological changes studied by us in the first part show the general maintenance of the I-A. characteristics of these changes. Then there is the question of the gender, number, and case with case-terminations.

The theme or stem.

§ 193. Bearing in mind our observations on the final vowels (§§ 15-20) we may say that all nouns in Konkani end in -a, -ā, -i or -ī, -u or -ū, -o and -ē.

-a : *māna* nape of the neck ; *mana* mind ; *ghara* house ; *kāma* work, etc.

-ā : *dhaḍḍā*, *boḍḍā* dull-witted, *mainā* a bird, *gaḍḍā* chief.

-ī : *māṭī* mud ; *bhūyī* earth ; *rūyī* queen ; *mhāntūri* old woman.

¹ Continued from the Annals Vol. XVIII Part (iv) p. 384.

² *La langue marathe*, § 177, (p. 176).

³ In this Section s. and gs. will be taken as the norm for all Konkani dialects ; forms for x. gx. nx. g. etc. can be derived from these by the application of the laws arrived at in the Phonology Section.

concerned, the gender of individual nouns has not always been kept intact. The beginnings of a certain normalization are already seen in the declension of the Fem. -ī and -ū and the corresponding Masc. nouns in the Nom.-Acc. plural forms, e. g. *aggio*, *sāhūo* by the side of other forms such as *maio*, *deviō*, *dheñūo* *vahūo*. This tendency of reducing the Masc. nouns of OI-A. ending in -ī or -u to Fem. in NI-A. is seen in many instances :

Sk. *agnih* : MI-A. *aggi*, NIA. *ūg*, *ūgi*, *agg* etc. fem.

This may not be taken as a general rule for all NI-A. languages, e. g. Sk. *ikṣuh* : Hindi *ūkh*, *ikh* fem. but Marāṭhi *ūs*, Panjabi *ikkh* masc.

Again in the case of Sk. *vārtman* neut. (*vartma*), MI-A. *vaṭṭū* fem. *vaṭṭa* masc. and neut. all the modern derivatives show the feminine gender.

§ 195. The Konkani nouns have certain characteristic endings connected with the different genders.

-a with neut. and fem. : (a) Neut. *kūma* work ; *mana* mind ; *ghara* house ; etc.

(b) Fem. *māna* the nape of the neck ; *vāṭa* way, *jāṅga* think, *lāja* shame etc.

-ū with masc. only¹ : *dhaddā* imbecile, dull-witted, *gaḍḍā* chief, etc.

-ī with fem. only : *māṭi* mud, *kāṭri* scissors, *hastī* elephant, etc.

-u with masc. only² : *hātu* hand, *kānu* ear, *duḍḍu* money etc. (Exception : s. gs. *ūv-su* mother),

-ē with neut. only : *sūṇē* dog ; *sūṭṭē* umbrella, parasol ; *māṭṭē* head, etc.

-ī with neut. in *dhhī* (Sk. *dadhi*-) curds, *motrī* (Sk. *manklikam*)

-o with masc. only : *ghoḍo* horse, *kollo* fox etc.

§ 196. It will be seen from above that where Marāṭhi shows a feminine in -ū (e. g. *vāṭū*) from a MI-A. -uū : Sk. -u-kū Konkani will always show a Masc., whereas in the case of

¹ Excepting *nomina propria*, e. g. *Rādḥā*, *Umā*, *Rmā*, etc.

² Excepting some neuters in -ū : *cerqū* child, *cēqū* young maid-servant, etc.

Marāṭhī masc. in -ī (e. g. *hāṭī* or *hāṭhī*: Sk. *hastī*) Koṅkaṇī will always show a fem. (e. g. *tī hastī* fem.). We may therefore deduce from such examples that normalization of gender etc. has proceeded to a greater extent in the Koṅkaṇī dialects than in the Marāṭhī dialects. In the whole of this section the final short vowels are taken as characteristic of *ur*-Koṅkaṇī nouns although at present they are seen only in the southern group, having been recently lost in the northern group.

§ 197. The Koṅkaṇī neuter in -a sometimes corresponds to Sk. masc.: s. gs. *māj̥jara* (*mūrjārah*) cat, *gāḍḍava* (*gardabhaḥ*), ass, *ḍukkara* (*sūkaraḥ*) pig. In fact all names indicating some of these domestic animals appear to be neuter whereas the wild animals are generally indicated in the masc. as in OI-A.: s. gs. *vāgu* (*vājghrah*) tiger, *siṃhu* (*siṃhaḥ*) lion. This does not apply to extended nouns, as in *cittala* neut. spotted stag, hind, deer (Sk. *citra-* with MI-A. -*alla-* extension). The extension in -*aka-* shows all the three genders: s. gs. x. gx. nx. etc. *ghoḍo* masc. *ghōḍī* fem. horse, mare and *sūṇē* dog. As a matter of fact where this -*aka-* is in the masc. we automatically get the fem. in -*ikū-*, that is Koṅkaṇī -ī, but the neut. remains without any change; thus *sūṇē* represents a dog as well as a bitch, but *ghoḍo* represents a stallion and *ghōḍī* a mare.

It therefore appears that a study of the entire mass of these examples from the NI-A. languages distinguishing these three genders is absolutely essential for discovering the principles of such differentiation—a subject to be investigated outside our present scope.

§ 198. The neut. which separates itself from the masc. only in the direct cases (nom.-acc.) in OI-A. stages is identical in the other cases with the masc. And in general there is no semantic connection between these two; but not so between the masc. and fem. of adjectival nouns; here the sense of bigness and smallness is inherent in the masc. and fem. respectively. Thus we have *māḍḍo* in s. gs. x. for the coconut tree but *mūḍḍī* for the betelnut tree, showing the comparative sizes of the two nuts. In a few cases, however, the rôle is exchanged: s. gs. *kaḷso* a small pitcher: *kaḷṣī* a big pitcher (?), a measure of rice equal to

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14 seers). A similar semantic relationship holds good between neut. and fem. nouns : s. gs. *dora* rope : *dōrī* fem. a thread.

Number

§ 199. Like the MI-A. dialects Konkani possesses two numbers, singular and plural, in opposition to singular, dual and plural of OI-A. The dual in OI-A. is particularly connected with pairs such as *pitarau* parents, *bhṛāvau* eyebrows, etc. But gradually the use of the numeral *du-* replaced the use of the dual. The idea of duality in Konkani as in all MI-A. and NI-A. dialects is conveyed by the use of the numeral for two. The plural is used to indicate, besides plurality, a kind of respect; this is in fact an honorific use which it shares with most of the modern Indo-European languages. Of the Konkani dialects *s.* alone restricts itself generally to plurality, for there is no honorific plural as such among its speakers who use it only when the need arises to converse with members of other communities.

Case

§ 200. Like all NI-A. languages Konkani knows only two cases—the direct and the oblique. The nominative and accusative of OI-A. have merged into the direct case. For a discussion of the history of this change in Indo-Aryan, see Jules Bloch, *La langue marathe* §§ 181-184 (pp. 179-183) and *L'indo-aryen*, pp. 156-161. Unlike other languages of the type like Marāṭhi the vocative of Sk. has not merged in the direct case, but in the oblique. These two cases constitute the characteristic of Konkani flexion.

The direct case is used generally as the subject, the inanimate direct object (e. g. *rāmūka āmbō dītū*) he gives a mango to Rāma etc.) but never as a vocative as in other cognate languages.

The oblique case is used with or without postpositions; the lost postposition is seen only in hurried speech, but appears on slow analysis of the forms in question. Thus in s. gs. *Rāmū āmbō dītū* a mango has been given to Rāma the form *rāmū* is identical with *rāmūk(a)*, for the question *konūk(a)?* to whom? is invariably replied to by *rāmūk(a)*.

§ 201. As in Marāṭhī and other NI-A. languages, the direct case of bases ending in masc. -a in Sk. or -u (nom. sg. form) of Koṅkaṇī is based on the corresponding nom. and dative-genitive forms of OI-A.

The direct singular ends in -u (e. g. *hāt-u*) and the direct plural in -a (*hāta*, i. e. *hāt-a*); this will explain why the general practice is to give the basic form of the first as *hātu* (ending in -u, just as *ghoṭ-o* is ending in -o) whereas in the case of similar plural numerals we have the bases given as *pāñc-a*, *sāt-a*, *ūṭ-a*, *navv-a* etc.

Corresponding to the above scheme we have in OI-A. *dēvaḥ* (*dēvo* before sonants): *dēvāḥ* (or *dēvā* before sonants), the -o and -ū being respectively reduced to Koṅkaṇī -u and -a. The sing. nom. -u is attested in Apabhraṃśa and old Marāṭhī. Similarly the plural in -a.

In the pronominal adjectival forms like *to*, *jo*, *ho* etc. of Koṅkaṇī we are to seek not the conservation of the nom. sg. in -o, but rather the extension of the bases with -ka giving us a regular -o ending. This -ka extension is applicable not only to adjectival and pronominal bases but also to some verbal bases in MI-A. in addition to adverbs.

§ 202. From the dat.-gen. -aḥa of Apabhraṃśa we get the oblique case for the masc.-neut. of Sk. -a- declension in Koṅkaṇī as -ā. Thus from *devu* the direct case in the sing. we get the oblique singular as *dev-a* and from the neut. *mana* we get the oblique sing. *man-ā*.

Similarly from the dat.-gen. plur. -aḥā of Apabhraṃśa the oblique plural in -ā is derived in Koṅkaṇī: dir. sing. *dēv-u*, plur. *dev-a*, but oblique sing. *dev-ā*, plur. *dev-ā*; so also from the neut. *mana* the oblique sing. *man-ā*, plur. *man-ā*.

§ 203. The direct case of neuters in -a of OI-A. follows the general trend of I-A. development. Thus from the sing. *phala-m* we get s. gs. *phaḷa* by the loss of the final nasal (see § 16^a) of MI-A. *phala-m*; corresponding to OI-A. *phalāni* we have MI-A. *phalāim* or *phalū-i* regularly giving the Mar. oblique plur. *phaḷ-ē*, but all Koṅkaṇī dialects we get *phaḷ-a*; this form can only be traced to Vedic neut. plur. in -ā which is about twice as frequent

in the R̥gveda as the form in *-ānī*; the nasality appears to be due to the contamination of these two giving us an *ur-Koṅkaṇī -ām*: mod. Koṅkaṇī *-ā*, unless we base it on the analogy of the oblique *-ā*: *-ā̃*.

§ 204. The direct case of feminine nouns ending in Koṅkaṇī in *-a* (from OI-A. *-ā*) conserves the MI-A. tradition: sing. *māḷā*: Koṅkaṇī *māḷa*, and plur. *māḷā-o*: Koṅk. *māḷ-o*.

The oblique case has the desinence *-e* for the sing. and *-ā̃* for the plur.: e. g. s. g. *mūn-a*, sing.: *mūn(n)-o* plur. in the direct case, and in the oblique sing. *mūn(n)-e*: plur. *mūn(n)-ā̃*. The oblique singular is derived from Apabhraṃśa Gen.-Loc. termination *-ahe* and the plur. from the corresponding Ap. plur. *-ahā*.

§ 205. Most of the K. words in *-ī* are derived from Sk. *-in*, *-ikā* or simply *-ī*, illustrated respectively by s. g. *hasī*, *mūlī* and *rātī*: Sk. *hastin-*, *mṛttikā* and *rūtrī*. MI-A. tradition is conserved here:

	Sing.	Plur.
	<i>rattī</i>	<i>rattī-(y)o</i>
Kon.	<i>rūt-i</i>	<i>rūt-yo</i>

on the analogy of which we have *mūlī-i*: *mūt-yo*, *hasī-i*: *hasī-yo* etc.

The oblique sing. and plur. are respectively characterised by the desinences *-ye* and *yā̃*, corresponding to *-e* and *-ā̃* of the preceding paragraph. The palatalization in *-ye* and *-yā̃* is due to the extended forms of a majority of these nouns in *-ikā*. The bases for all these are the Ap. gen. sing. and plur. terminations. We thus get the oblique forms *rāt-ye* in sing., *rāt-yā̃* in plur.

§ 206. The few rare cases of the neuter in *-ī* or *ī̃* show the same type of oblique cases as the fem. in *-ī*: *mot-ye*: *mot-yā̃* from *mōḷī*: Sk. *mauktikam*, Pk. *mottiam*.

In the direct case, however, we have *mōḷī̃* in the sing. and *mōḷī̃* in the plur., the difference being only in the quantity of the final vowel or rather the stress with it is pronounced. In actuality, however, apart from this accent, it is not always possible to distinguish the different lengths of the final vowel.

§ 207. The neuters in *-ē* are due to OI-A. *-aka* ending. The direct desinences are *-ē* in the sing. and *-ī̃* in the plur. 12

Sk. sing.	<i>śuna-kam</i>	plur.	<i>śunkūni</i>
Pk.	<i>suṇa-yaṇi</i>		<i>suṇayāṇi</i>
Kon.	<i>sūṇ-ē</i>		<i>sūṇ-ī</i>

The plur. here corresponds to the *-ē* of Marāṭhī.

The oblique is given by *-yā* in the sing. and *-yā* in the plur., corresponding to the *-ū* and *ū* of corresponding neuters in *-a*, i. e. the unextended neuters. Palatalization or the presence of *-v-* is due to the extension in *-aka-*. The Ap. gen. terminations again give us the regular oblique desinences.

§ 208. The masculines in *-o* are due to the *-aka-* extension of OI-A. The direct case is given by *-o* in the sing. and *-e* in the plur. : *ghoḥo* : *ghoḥe*. We have shown that the *-o* is due to the inflected form of OI-A. *-aka*, MI-A. *-ao*, and that the plur. *-e* is to be taken as the plur. *-akū* (before sonants), MI-A. *-ayū* (§ 55).

The oblique is given by *-yā* in the sing. and *-yā* in the plur. as in the preceding case.

§ 209. Certain neuters in *-ū* or *-ū* arising from the OI-A. *-aka*, MI-A. *-u(y)a-*, like the neuters *-ī* or *ī* arising from OI-A. *-ika*, MI-A. *-i(y)a-*, need special mention here. The direct sing. ends in *-ū* short or long, but the plural ends in *-vū*: e. g. *-cerḍū* *cerḍ-vū*.

The oblique sing. ends in *-vū* and the plur. in *vū*. The loss of *v-* in the ending *-vū* (sing.) corresponding to *-vū* (plur.) in *cerḍ-vū* is perhaps due to the hesitation of recognising the gender, but more probably to the cluster *-rḍ-*.

The parallelism is complete between this class and the other type of neuter nouns studied above.

§ 210 Observations on the different types.—In the preceding paragraphs we have seen the characteristics of the entire bases of southern Kōṅkaṇī. But there appears in x. gx. nx. etc. a certain tendency towards special treatment of particularly loan words, *tat-samas* or semi-*tat-samas*.

For instance Father Stephens gives in his *Grammar* (2nd ed. 1857, p. 18) the two words *darji* (*dōrēi*) tailor, (*rīḥu*) bamboo. The direct case in both instances is sing. & plur. *darji* and *rīḥu*; similarly the oblique sing. & plur. appears as *darjū* (*dōrēi*) and

velā (*vellua*), all belonging to his sixth declensional system. The rest are exactly as given in the preceding section.

Similarly in Father Maffei's *Grammar* tat-sama words like *guru* priest, *vastu* thing, etc. (pp. 36-37) have the same form for sing. and plur. in the direct case and nasalisation alone differentiating the oblique sing. and plur. This is seen in Portuguese as well : *pādrī* (p. 33).

The desinences of the various cases treated above vary phonologically with each dialect. Thus corresponding to s. gs. *-e* we may have x. *-i* which also stands for s. gs. *-ye* : s. gs. *vāl-ye* obl. sing. : x. *vālī*. Such reductions are also seen in s. gs. learned borrowings : *pādr-yā* : *pādr-i*, obl. sing. or *pādr-e*.

Purely Sanskrit borrowings follow the I-A. model. Thus Father Stephens cites on p. 10 Sk. *kalpanā*-(*cōlpōna*) thought. The forms given are :

direct :	sing. <i>kalpanā</i> (<i>cōlpōna</i>)	plur. <i>kalpanā</i> (<i>cōlpōno</i>)
oblique :	<i>kalpane</i> (<i>cōlpōne</i>)	<i>kalpanā</i> (<i>cōlpōnā</i>)

which are perfectly intelligible.

§ 210 Certain changes which occur in polysyllabic words in the formation of the direct and oblique cases should be noted here. The illustration of a word like *māj̄jara* oat will be typical.

	sing	plur.
direct	<i>māj̄jar-a</i>	<i>māj̄rā</i> (through <i>māj̄j^ar-ā</i>)
oblique	<i>māj̄r-ā</i> (<i>māj̄j^ar-ā</i>)	<i>māj̄r-ā</i> (<i>māj̄j^ar-ā</i>).

The penultimate vowel in s. gs. is lost in the dir. plur. and obl. sing. as well as plur. This law constitutes the rhythmic quality of the declension.

Traces of other historical desinences.

§ 211 Just as the nom.-acc. forms of OI-A. and MI-A. have given rise to the NI-A. direct case, and the Apabhramśa genitive has yielded the NI-A. oblique case, we find in certain formations of Koṅkaṇī traces of the earlier I-A. system, which it shares to some extent with Marāṭhī. As we have no traces of a Koṅkaṇī literature as such earlier than the 16th century A. D. we cannot verify at present the earlier forms employed in K.

Vocative

§ 212 Unlike other NI-A. languages which have the direct base serving for the Vocative all dialects of Konkani use the oblique case for the same. The obvious reason appears to be the lengthened oblique base: *phaḷ-a* : *phaḷ-ā mān-a* : *mān (n)-e*, *mālt-i* : *māt-ye*, *kāt-u* : *kāt (t)-ā*, *sūṇ-ē* : *suṇ-yā*, *ghoḍ-o* : *ghoḍ-yū*, etc. conserving to some extent the *pluta* character of the final vowel (see Pāṇini viii. 2. 24 : *dūrād-d-hūte ca*). Now whereas the *pluta* is to be recognised by its predominant length, and all Konkani dialects have preserved this more in the oblique base than in the direct, the influence of the original *pluta* should be seen in all vocative formations; analogical disturbance of other classes of nouns by the *-a* class seems to be responsible for this state of affairs.

The examples of the voc. given by Father Stephens, *Grammatica*, §§ 58-62 all show similar characteristics. The plural of the voc. is obtained by adding *-no* to the oblique sing. : *manusā-no* (Stephens, § 58 : *monnussa-no*); this *-no* has become in s. gs. *-nū* or even *-nū*, also in x.

Instrumental

§ 213. Professor Jules Bloch (in *La langue marathe* as well as *L'indo-aryen*) finds in the Marāṭhī -*ā* the reduction of Sk. *-ena*, and he is supported by Professor R. L. Turner in his paper on the *Phonetic Weakness of Terminational Elements in Indo-Aryan* (JRAS, 1927, pp. 227-239). On the other hand Sir George Grierson's suggestion that it is due to the reduction of Apabhramśa *-ahī* the loc. sg. termination deserves careful consideration. Professor Turner has made a good case for this special treatment, but in the case of *-n-* we have to face the difficulty of making an exceptional case, here to which there is no parallel in the whole field of I-A. For the loss of occlusion of intervocalic aspirates or the change of *-m-* to *-ū-* or *-v* etc. we have parallels in the history of I-A. though under different circumstances, and thus we can speak with right of the phonetic weakness of terminational elements as in Vedic *-mahe* : Greek *meṭha*, etc.; but what such phonetic weakness will do to *-n-* becomes purely hypothetical in as much as no illustration of such weakness is witnessed in the entire history of I-A. except the oft-quoted neut.

plurals of MI-A. -*ūi*, -*īi* and -*ūi*: Sk. -*ūni*, -*īni* and -*ūni*. This problem deserves to be studied carefully.

Whatever be the origin then of the instr. sing. in -*ē*, whether the inst. -*ena* of Sk. or the loc. -*ahī* of Ap., traces of earlier I-A. formation are seen in Konkani, particularly in the pronominal bases *hāi-ē*, *tū-vē*, *tūn(n)-ē*, *te-nē*, *tūn(n)-ē*, etc.

The plur. under similar circumstances is in -*ī*: *ām'm)-ī*, *tum(m)-ī*, *tūn(n)-ī*, etc. This termination -*ī* is to be traced to MI-A. -*ehim*.

Locative

§ 214 Sk. -*e* appears as -*i* in certain Konkani forms: s. gs. -*gēri*: *ghari* (cf. Fr. Stephens, *Grammatica*, § 68: *tache ghōri putru nassilo*, or in our system *tūce ghari putru nāsilo*). Another example quotable from Fr. Stephen's work is (§ 66) *borie velli ailo*, i. e. *barye vēli āilo*; here *vēli* represents an analogical formation to *gēri* quoted above, for *vēl-u* is masc. in Konkani. Other forms seen in this grammar are: *sōcalli* (i. e. *sakālī*, s. gs. *sakālī*) and *tōttaqui* (i. e. *taṭūki*). The *i* or *ī* in *sakālī* is probably due to MI-A. *sakalliyam*: Sk. *sakalyam*. But in s. gs. *kālī*: (*kalyam*: *kalye*) and *phāyi* (Sk. *prabhāte*: MI-A. *pahāya-*) we have traces of the earlier loc. termination. Similarly in the adverbs *khaī*, *thaī* we have traces of MI-A. *khaī*, *thaī*.

A further case is connected with the postposition *lūg(gh)* from Sk. *lagna-*. In s. gs. *aśśi*, in this manner, *taśśi*, in that manner, *kaśśi*, in what manner, ns. *jaśśi*, in which manner (relative) the same phenomenon is seen.

Corresponding to this -*i* or *ī* there are certain forms ending in -*ū* or -*ū*: s. gs. *ghūr-ū* in the house, = *gharū-ni(u)*; in the case of present participles used absolutely: *kariū kariū* while doing, etc. Here these participles are duplicated; when not duplicated we get forms of the type *kariūn-ū* or *kariūnū*, etc. This desinence is seen in the ablative *gharā thūunu*, gs. *gharā thāk(k)unu* etc. "From within the house". Parallel to *khaī*, *thaī*, etc. we have s. gs. *hūngū* here, in this place, the final of which appears to belong to the same category.

Ablative

§ 215. The MI-A. termination -*ūo*, in the reduced form -*ūu* is perhaps seen in the postposition s. *thūu-nu*, gs. *thūk(k)u-nu*

(<*thūk-āu-nu), but for a more probable explanation, see below, § 219.

Professor Bloch considers in his later work that the locative -ā is in reality of ablative origin despite the sense (*L' indo-aryen* p. 174), and thus gets out of the difficulty of explaining -ā from Skr. -ammi. The reduction of -āo to -ā does not offer any particular difficulty and the analogy with the instrumental gives the nasalisation (*ibid.* 174).

POSTPOSITIONS

§ 216. For a general treatment of these in Indo-Aryan see Bloch, *L' indo-aryen*, pp. 181-183. For Marāṭhi see his *La langue marāṭhe*, §§ 197-202 (pp. 195-207); for Awadhī, Baburam Saksena, *Evolution of Awadhī*, pp. 212-231.

There are two kinds of postpositions in Koṅkani: declinable and indeclinable. The genitive postpositions are declinable, but the rest are indeclinable.

Of the postpositions those of the instrumental are -nē in sing., -nī in plur.; that of the dative is -ka or -k; for the ablative we have s. gs. thāunu, thūk(k)unu, Old gx. thāunu (Fr. Stephens: *tthaunu*, § 509); a special form is worth noting here, viz. combination of the genitive postposition -čō, -cī, -cē with the instr. -nē: khūcū-nē (Stephens: § 513, *hangacheanō*) etc. for the normal ablative. The genitive postpositions are -čō, -cī, -cē, and -gēlo, gēli -gelē.

A few others which do not come under the above category are s. gs. lāggi, -khalīra, -pūṣī peṣī or pekṣā, vairi and its variants -ēri, -ēr, for the locative which is also formed by s. gs. -ūnu or ānā.

Postpositions of the Instrumental

sing. -ne, (-nē) plur. -nī

§ 217. The sing. -nē also appears in the northern K. dialects ās -hā or -n (Fr. Stephens, § 63: nō, i. e. -na). See *La langue marāṭhe*, § 201 (p. 203), for the different hypothesis regarding its origin none of which are very satisfactory or definitive. Perhaps the presence of n in -ne and -nī may also be due to Hyper-Sanskritisation, in opposition to the older -ē and ī, and then extended to other NI-A. forms such as the dative in Gujarāṭi, etc.

Postpositions of the Dative

-ka (with pronouns -kū), -k

§ 218. In this particular instance the dialects of *Koṅkaṇī* separate themselves from those of *Marāṭhī* which have -*si*, -*e*, -*tē* and -*fā* as the postpositions of the dative. *K.* dialects here show an analogy with *Hindī* which has -*ko* and with *Awadhī* (*Sakṣēna*, p. 221) -*ka*, -*kū*, -*kaū*, -*kai*, -*kō* and *kē*. The form appears to be derived from *Sk. kṛte* : *kṛ-tā*. With the different type of the nouns we get : *man-ā-k(a)*, *mān(n)-e-k(a)*, *māl(l)-ye-k(a)*, *kūn(n)-ā-ka* etc. from *man-a*, *mān-a*, *mūt-i*, *kūn-u*. In the case of the pronominal bases we have -*kū* : *mū-kū*, *tu-kū*, *ti-kū*, *te-kū* etc. This may be due to the syllabic quantity in the two cases, dissyllabic having -*kū* (*kṛta* : *kaa*) and polysyllabic having -*ka* or -*k* in the northern dialects.

Postposition of the Ablative

s. gs. *thū(k)unu*, x. ogx. *ṭhūunu*, gs. ngs. *sākunu*

§ 219. The gs. forms show a variant with geminated -*k* : *thākkunu*, *sākkunu* in addition to forms with single -*k*-. The gs. forms with surviving -*k*- show affinity with *Bengali thake-yū*, *thāne*, while the Old gx. quoted by Fr. Stephens with the cerebral (*ṭhūunu*) has a parallel in *Oṛiya ṭhū*, *Beng. ṭhāre*, *ṭhūrū*.

In addition to the form in -*ṭhūunu* Father Stephens quotes (*nounu*, § 523) *hōunu* which suggests the origin of -*ṭhāunu*. Now *hōunu* is the absolutive of the root "to be", and it is attached to the oblique form to give the ablative sense. On this analogy *s. thāunu*, ogx. *ṭhāunu*, gs. ngs. *thūk(k)unu* or *sāk(k)unu* is the absolutive of an extended form of *Skr. sthū* : *MI-A. thakka-* or *ṭhakka-*, giving us in *K. thāka-* or *ṭhāka-*. What is surprising, however, is that in s. and x. dialects the intervocal -*k*- is already lost by the 16th century as witnessed by the record of Father Stephens, whereas it is retained in the gs. dialects. The change of *th-* to *s-* is characteristic, but we may have to seek its origin in *Sk. śak-* (*śak-no-ti* : *Pa. sakkoti*, *MI-A. sakka-*).

Postpositions of the Genitive

-*čo*, -*cī*, -*cē*; -*gelo*, -*gelī*, -*gelē*; -*lo*, -*lī*, -*lē*.

§ 220. All these postpositions are attested in Fr. Stephens work (§ 64) and characterise the genitive postpositions of *Koṅkaṇī* from the earliest historical stage.

Regarding the origin of Marāṭhī *-cā*, *-cī*, and *-cē* Prof. Bloch (*La langue marathe*, § 208, p. 205) traces them to Hemacandra's rule II. 149 citing the Pk. forms *amheccaya-*, *tumheccaya-*, "ours" and "yours". He also discusses there the various suggestions of Grierson Konow, Bhandarkar, Hoernle, etc.

These postpositions are normally used with the oblique forms of the nouns: *ghar-ā-čo*, but we find in several instances a form like *ghar-čo*, with a nuance of meaning, the first representing "of the house" and the second "belonging to the household". The most satisfactory explanation of the form *-čo* would be from Sk. *-tṛya-ka*.¹ Forms like *ghar-čo* appear rather as abbreviations of *ghar-ā-čo* under the stress of its new meaning in actual pronunciation so far as Konkani is concerned. Even the postposition is sometimes lost: *ghār-ā khāmba* "the pillar of the house" in opposition to the *ghar-ā-čo khamba*. For an explanation of this in Marāṭhī and Rājasthānī see Bloch, *L'indo-aryen*, p. 183.

§ 221. The postposition *-gele-* is connected with Sk. *gata-* with the extension *-alla-* (Pk. *gaya-alla*, *gayalla*)*ka-*, in the sense of "pertaining to". All these genitive postpositions are really adjectives of appertenance (French: l'adjectif d'appartenance). Compare with this the Apabhramśa *-kera-a*, Pk. *keraka* (Buddhist Sk. *keraka*). The second series *-lo*, *-li* and *-lē* is considered by Prof. Bloch as only an abbreviation of the preceding (*La langue marathe*, § 200, p. 203).

Other Postpositions

§ 222. The form *-gēri* is used occasionally as a locative postposition: *ta-gēri*, *Rāmā-gēri* etc. See § 284 above for this form. These forms are sometimes expressed as *tāgelyā ghārā*, *Rāmālyā ghārā*, etc.

The form *-ānt(u)* is similarly used: *gharānt(u)* (i. e. **ghar-ā-āntu*).

Most of these postpositions show their basic form: *kh^xtira*, *pāli*, *lāggi*, etc.

Combinations of Postpositions

§ 223. The first to be mentioned here is the postposition

¹ Bloch favours the gerundive or absolutive derivation from **-tṛyā* which is itself a contamination of *-tṛā* with **(-t)ya* or *-ya*.

-ēr(i) which is always used with the adjective of appertinence : *Rāmā-c-ēr(i)*, *maj-j-ēr(i)* etc. The variants of -ēr(i) are *vair(i)*, *ver(i)*, -ūr(i) etc. in the different dialects of Koṅkaṇi deriving from Sk. *upari*, Pk. *utari* or *uppiṃ*, Ap. **va^ari* or *vairi*. The sense of this combination may be expressed in English by the preposition "on"

The postposition *ūnt(u)* is similarly used : *maj-j-yūnt(u)*, *tuj-j-yūnt(u)*, or with adjectives of appertinence : *magalyūnt(u)*, *tugalyūnt(u)*, etc.

In § 216 above we have given the combination of -nē with -čo. Similarly the postposition -*thāunu* and its variants are used with the -čo.

The other postposition *lāggi*, *pekṣā*, *bhittari*, *bhāira*, which show their basic forms in the postpositional use, are similarly used with other postpositions which may or may not be actually present : *maj-j-e lāggi*, *tuj-j-e lāggi*, or *mar-lāgi* (*maj-lāgi* in the northern variety), *tur-lāgi* (ns. *tuj-lāgi*) etc.

thāunu is used with the loc. postposition : *gharā-thāunu* "from within the house", *gharā bhittari thāunu*. Combinations of this type may be multiplied indefinitely.

Certain of these postpositions are used substantively or adverbially as well as postpositionally : *gharā bhāira* "outside the house", *gharā bhāira thāunu* "from outside the house". Notice also forms like *bhāir-cyā-nē* : *bhāityā-nē*, *bhattar-cyā-nē* : *bhāittar-lyā-nē*.

Similar adverbial postpositions are *mukhūri*, *mākṣi*, *bagleka*, *idrūri*, etc. Notice also s. gs. *sāṅgal* (cf. Awdhi *saṅga*), *sāṅgā* "with, along" "in company of" etc.

Observe also forms like *gharānt(u)-lo*, *rān(n)ānt(u)-lo* etc. where the postposition -*ānt(u)* is combined with the gen. -*lo*.

These combinations bring out the characteristics of the genitive postpositions as forming adjectives of appertinence than anything else.

ADJECTIVES

§ 224. The adjectives of Koṅkaṇi, like the substantives, are derived from the corresponding PI-A. or MI-A. forms, simple or

enlarged. On the general nature of these in modern I-A. see Bloch, *L'indo-aryen*, pp. 183-189.

Examples of simple correspondence : s. gs. *sūnu* (*ślakṣṇah*), *ūmā* (*uccaiḥ*), *čāṅgī* (*canga-*) etc.

Example of enlarged correspondence : s. gs. *bhōlo* (*bahula-kah*), *bhōli* (*bahul-i-kū*), *bhōḷē* (*bahula-kam*) etc.

Thus, like the substantives, the adjectives distinguish the three genders.

Accord

§ The accord between the substantive and the adjective qualifying it is absolute : *hoḍu manusyu*, *hōḷi būla*, *hoḍa sūṇē*. This is particularly true of the southern dialects where the final vowel of the word is preserved. In the formation of the oblique cases, however, the postpositions are applied only to the substantive when both are present : *sānz cerḍā* but *sān(n)a- cerḍ-ā-ka* etc. When the substantive is understood the postpositions are applied to the adjective : *hoḍāṅgelī khabbari* "news of the great", *hoḍā-nē* "loudly", i. e. "with a loud voice" (*hoḍā avāḷāne*) etc.

In several instances, however, the oblique of the adjective is not used with the oblique of the substantive : *hoḍu manusyu* : *hoḍa manusyū-nē* etc. This appears to be due to the interplay of the different dialectical tendencies influencing each other, e. g. to the above correspond nx. gx. x. *hōḷi moṇis* : *hōḷi moṇi(y)ūk* etc. In the plural also the corresponding form may not be seen, e. g. s. gs. *hoḍa manusya* : *hoḍa manusyū-ka*.

Degrees of Comparison

§ 226. Konkani has no separate forms for the degrees of comparison of the adjective.

The Comparative is expressed by putting the compared standard in the oblique case followed by the postpositions *-kaī* (x. *kī*) or *pekṣā*, *-paṣi* etc. *maj-j-ā-kaī tū čūṅqu* "you are better than myself"; *hāj-j-yū pekṣā* (or *peṣi*, *peṣi* etc.) *to čūṅqu* "he is better than this (fellow)".

Sometimes a second adjective is used, such as *čad-u*, *bho*, etc. to express the excess of the quality compared, or *-ūṇ-ē*, *kammu* etc. to express the deficiency, but to a pointed question about the compared standard the oblique with the postpositions mentioned above is absolutely essential for making the Comparative Degree.

§ 227. The Superlative is expressed by the words: *sagḍā-kai* (or *-pekṣā*, *-pūṣi*, *-peṣi* etc.), *ūṣṣilyūnt(u)* meaning "(more than) all", "among everything that exists" etc.

§ 228. In x. according to Father Maffei (*op. cit.* pp. 64-69) the postpositional elements used with the oblique for Comparative are: *prās*, *pārūs*, *vorn*, *ki*. Sometimes the qualifying adjective is itself qualified by a second adj. *adik* (Sk. *adhika*-). *prūs* or *pārūs* is related to Sk. *para-* or *pra-*; *vorn* to Mar. *varūn* (Sk. *upari*).

Adjectives qualifying adjectives are also common to Koṅkaṇi for expressing, if not the degrees of comparison themselves, at least the actual extent of the particular quality suggested by the main adjective.

NUMERALS

§ 229. The following table gives the cardinals of some of the dialects of Koṅkaṇi.

No.	S. GS.	X. NX.	GX.
1	ēka	yēk	yēk
2	dōni	dōn(i)	dōn
3	tīn	tīn	tīn
4	c(y)ūri	cār	cyūr
5	pāñčā	pāñč or pāñj	pāñča
6	sa	so	so
7	sūla	sūt	sūt
8	ūḷa	ūḷ	ūḷh
9	navva or pavva	nōv	nav
10	dhā	dhā	dhā
11	ikrū	ikrū	yekrū
12	bārū	bārū	bārū
13	terū	terū	terū
14	čoudā	čoudā	čoudā
15	pandrū	pandrū	ponrū
16	soḷā	soḷā	soḷā
17	saṭrū	saṭrū	saṭrū
18	āṭhrū	oṭrū	oṭhrū
19	ikuṣa, ekuṣa	ye'kuṣis	yekuṣis
20	vīsa	vīs	vīs
21	ekvīsa	yēkvīs	yēkvīs
22	bāvīsa	bāvīs	bāvīs

No.	s. gs.	x. nx.	gx.
63	tresas̄ti	tre-° or tryū-sōṣṭ	tresōṭ
64	cousas̄ti	čousōṣṭ	cousōṭ
65	pāñcsas̄ti	pāñsōṣṭ	pāñsōṭ
66	cheras̄ti	sousōṣṭ	sōṣōṭ
67	sūtsas̄ti	sūtsōṣṭ	sūtsōṭ
68	ūtsas̄ti	ūtsōṣṭ	ūḥsōṭ
69	ekup̄sattari	yēkunesōṭtōr	yekunāsotor
70	sattari	sōṭtōr	sōṭtōr
71	yeksattari or ekyūstari	yēksōṭ.ōr	yēkāsōr
72	byūstari	byūstōr	būstōr
73	tryūstari	tryūstōr	tryūstōr
74	courūstari	čouryūstōr	čourūstōr
75	pañcūstari	pañcōstōr	pañcūstōr
76	syūstri	syūstōr	sāstōr
77	satyūstari	sōvūstōr or sattyūstōr	sātūstōr
78	āthyūstari	ātthyūstōr	āthūstōr
79	ekup̄āṭi	yēkune-oṭi	yekup̄āṭi
80	āṭi	oṭi	avsi
81	ekkyūṭi	yēkkyū-oṭi	yēkāsṭi
82	byū(a)ṭi	byū(a)ṭi	būssu
83	tryū(a)ṭi	t(r)yūṭi	tryūssṭi
84	čouryūṭi	čourvōṭi	čourūssṭi
85	pañcū(a)ṭi	pañcōvōṭi	pañcāssṭi
86	seāṭi	sō-oṭi	sāssu
87	sāṭhyūṭi	sāṭhyūṭi	sōṭāssu
88	at'hāṭi	ātthyū-oṭi	at'hāssṭi
89	ekup̄narrada	yēkup̄enōṭōd	yekup̄ānōṭi
90	narrada or nar- rādā or narṭi	nōṭōd	nōṭi
91	ekyūnarrṭi	yēkūnōṭōd	yēkūnōṭi
92	byūnarrṭi	byū-nōṭōd, *nōṭi	bānōṭi
93	tryūnarrṭi	tryūnarrṭi	tryūnōṭi
94	čouryūnarrṭi	čouryūnarrṭi	čourūnōṭi
95	pañcūnarrṭi	pañcūnarrṭi	pañcūnōṭi
96	seānarrṭi	sō-oṭnarrṭi	sānōṭi
97	sāṭhyūnarrṭi	sāṭhyūnarrṭi	sāṭhyūnōṭi
98	at'hānarrṭi	ātthyūnarrṭi	at'hānōṭi
99	narrṭi or nar- rādā	narrṭi or yēkup̄enōṭōd	narrṭi
100	sem(h)arṭi	semhōr	semhōr

For "two and a half" we have s. gs. *adḡeṣa*, x. gx. nx. *oḡeṣ* or even *oḡeṣ* from Sk. *ardha-tṛtīya* (*tṛ-tīya*): MI-A. *adḡdhā-icca*.

§ 234. s. gs. *c(y)ūri* x. gx. nx. *g. cūr* point to a MI-A. form like *c(y)ūri* or PI-A. **catūri*. On the difficulty of this form from Sk. *catūri*: Pk. *cattūri* see *La langue marathe*, § 216, pp. 216-17. Ordinarily Konkani should have corresponded with the dento-alveolar affricate *č-* to Sk. *c-* followed by a back-vowel, but in this case as well as in *cāḡis(a)* we get the palato-alveolar *c-*. On the other hand the dento-alveolar is seen in *čoudū*, and in *čou-* as the unit in higher numerals, regularly derived from Sk. *catur-*.

§ 235. In the forms *do-ga*, *tī-ga*, *čuo-ga*, x. *dog*, *tig*, *čoug* masc., *dōgi*, *tīgi* and *čougi* fem. the *-ga* corresponds to Mar. *-gha* as in *do-ghē*, *dō-ghī*, *dō-ghē*. This shows that the *ur-*form is **ggha-a* in MI-A. which may possibly go back to Sk. *-graha-*: MI-A. *-(g)gaha-*, **-(g)gha-a-*, compare for instance Sk. *tri-graha* "extending to (the length of) three." The aspiration shifting the initial syllable in Sk. *grah-* as found in Pk. *gheppai* is characteristic of its derivatives in Marāṭhi and Konkani, the latter, however, losing it if the aspiration occurs non-initially.

§ 236. In s. gs. there is a second addition to the forms quoted above: *-jāṇa*. Thus we have *dog-jāṇa*, *teg-jāṇa*, *čoug-jāṇa* etc. meaning "two, three, four." This can also be added on to the other numerals: *pāṇčū-jāṇa*, *sa-jāṇa*, etc.

§ 237. s. gs. *pāṇča*, x. *pāṇč*, *pāṇj*, nx. gx. *pāṇč*: Sk. *pañca*. The x. form *pāṇj* reminds us of the N-W. forms like Panjabi *pañj*. It is interesting to note that whereas in the numeral for "five" we have the regular Konkani development from the Sk. group short vowel + nasal + consonant, viz. the long vowel (nasalized or not) + nasal + consonant, in the numbers form "fifteen" onwards the word in composition is *pañč* (x. nx. gx. *pāṇč*) or *pan-* (x. gx. *pōn-*).

In the numeral for "fifteen" as in "fifty" the Sk. *pañca* has undergone special development: s. gs. *pandrū*, x. *pondrū*, gx. *ponrū*, and s. gs. *pannūsa*, x. *pon-s*, gx. *pōnas*. See § 217, p. 217 of *La langue marathe*.

§ 238. For "three and a half" s. ns. g. etc. show a form *aūṭa* going back to Sk. *ardha-tūrtha*, MI-A. *addha-utṭha*, Ap. *addh-utṭha*, *ūhuṭṭa*, corresponding to Mar. *aūṭ* and Guj. *ūṭhu*.

Numbers above this are formed by adding *sūḡ(h)e-* to the in-

Ordinals

§ 244. Beginning with the numeral for "five" *Koṅkaṇi* forms its ordinals by the addition of the suffix *-vo* : *pāñc-vo*, *sūl-vo*, *aḥ(h)-vo* etc. For the first four numerals, however, as in Sanskrit, we have different formations for the ordinals.

The origin of *-vō* is to be traced to Sk. *-ma,ka*) : *pāñcama(ka)-* etc.

For the first four numbers we have the cardinals as follows :
s. gs. *paulo*, *duśro*, *tiśro*, *ṣouṭho*, x. nx. gx. *pōilō*, *duśrō*, *tiśrō* etc.

s. gs. *pailo*, x. nx. gx. *poilo*, goes back to late MI-A. *pah-illa-ka*, OI-A. **prath-illaka* cf. Sk. *pratha-ma*. Besides these forms *Koṅkaṇi* uses the word *surve-ṣo* n. nx. gx. *ūd-lo*, etc. meaning "belonging to the beginning, first, foremost."

The words *du-sro*, *ti-sno* show a suffix in MI-A. **-sara-a* (in flexion **-sara-o*). In this connection reference may be made to Chatterji, *op. cit.* p. 700 and Saksena, *Evolution of Awadhi*, p. 156.

s. gs. *ṣou-tho* corresponds to Sk. *catur-tha-ka*.

PRONOUNS

§ 245. The history of the pronouns in any NI-A. language shows an interesting development, for here the phonetic weakness of the words is most marked, and in consequence new forms have to be introduced in order to make the meaning or intention of the speaker clear to the audience. Among the chief characteristics we may mention the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. The disintegration of the sound elements in these cases is characteristic of the frequency of employment.

Personal Pronouns.

§ 246. The personal pronouns of the first and second person show a considerable variety of forms in MI-A. In *Koṅkaṇi* however, as in other NI-A. language, the forms show a simplicity of pattern, and are closely allied to nominal flexion.

First Person Pronoun

§ 247. The forms are :

	sing.	plur
Direct	s. gs. <i>hāu(ā)</i> , x. <i>āū</i> , gx. <i>hāu(a)</i>	s. gs. <i>āmī</i> , x. <i>āmī</i> , gx. <i>āmī</i>
Oblique	s. gs. <i>mā</i> , x. x. <i>mā</i>	s. gs. x. gx. <i>ām</i>

But the variety of forms we get for individual cases should be noted here.

For instru. we have s. gs. *hāvē*, x. *āvē*, in addition to *majjāvē*, gx. (*Arte* § 106) *mājyān*, in the sing. and s. gs. and s. gs. *āmī*, *ām-cyāvē*, gx. *āmcyān*, in the plur.

teger just below : *sāḍe-tīni* "three and a half", *sāḍe-cūri* "four and a half" etc

§ 239. s gs *śa*, x nx gx. so. Sk. *sat*, MI-A. *cha* In "forty-six" we get s. gs *savv-e-* and x gx. *sov-e* with *cāl(ia)*. The *-e-* appears to be Persian in origin Cf. *ast-e-cāl(is)* etc. In s gs *chapparna* the *cha-* is characteristic as in *chaltisa* "thirtysix, for which x has *soupon* and gx *sopon*, and x. *sottis* and gx. *šetis*

The other forms having "six" in the unit place are more or less influenced by the corresponding Marāṭhi forms which may be referred to in *La langue marathe*, p 218.

§ 240. The other numbers up to "nine" do not offer much difficulty. They are quite general to the whole I-A. group. Only in the case of "nine" we have both dental and cerebral forms : *navva*, *ṇavva*; cerebralisation here seems due to the fact that initial *n-* of *navva* is assimilated to the *-t(a)* of *āt(a)* This also explains the double forms x *nōi*, gx. nx *ṇōi* for "Ninety".

§ 241. In the numerals for "ten" and above s gs. *dhū* : Sk. *dasā* becomes *-raha* in Apabhramsa : *ekkūraha*, *būraha* etc. giving us in Konkani *-rū* : *īkrū*, *būrū* etc. Only in s gs. *dasro* (Mar. *dasrū*) does the original *dasā* survive In s. gs. *coudū* and *solū* the survival of *-d-* and *-l-* is due to MI-A. *-dd-* and *-ḍ-* or *-l-*.

§ 242. To express numbers containing "nine" in the unit's place the form "less than one", e g s gs. *ekūṇ* (in "nineteen" however *īkṇ-¹īkṇ²-*), x nx. gx *yēkune*. Sk. *ekona-*, is used with the multiples of "ten".

For the other numerals full etymology will be given in my *Comparative Glossary* with comparative notes. It is sufficient to note here that in the case of "seventy" *sattari*, we get in composition a form like *stari* : *byūstari*, etc. For x. *nōi*, gx. *ṇōi*, s gs. *ṇavvi* in addition to x. *novēd*, g. gs. *ṇavvada* we have to refer on the one hand to Mar. *navvad* and on the other to Panj Hindi *navē*, Sindhi *navē*, Beng *nabba*, Oriya *nabē* etc.

§ 243 In the case of "thousand" we have both *sasro* or *hajūr* as borrowed from Persian (see Fr. Stephens, *op cit.* § 81 and Appendix p. 180)

Fractions of a quarter more or less are respectively expressed by s. gs. *auṭū*, x. nx gx. *ṣōṭū* and s. gs. *pāṭṭe*, x. gx. nx. *pāṭṭ* added to the nearest integer, deriving from Sk. *sapāda-* and *pādana-*.

Ordinals

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Oblique	s. gs. <i>mā</i> , x. x. <i>mā</i>	s. gs. x. gx. <i>ām</i>

But the variety of forms we get for individual cases should be noted here.

For instr. we have s. gs. *hāṭē*, x. *āṭē*, in addition to *majjāṇē*, gx. (*Arde* § 106) *mājyān*, in the sing. and s. gs. and s. gs. *āmī*, *ām-cyāṇē*, gx. *āmcyān*, in the plur.

For the genitive we have s. gs. *majjē* (gs. *majjē*), n. nx. gx. *mojē*, *mojo* in the sing.

The dir. *hāv(a)* goes back to Sk. *ahakam* (already *hage i* Magadhi) and *āmmī* to Sk. *asmebhīḥ* : Pk. *amhehīṃ*.

The instr. *hāv-ē* regularly corresponds to Sk. *ahakena*, i. e. as if *hāv* itself form the base from which the inst. in *-ē* is derived.

The gen. *majjē* corresponds to Sk. *mahyam*, Pk. *majjham*, with the *-ka-* extension, used regularly in the genitive sense (see e. g. the form *mahyam pitū* in the *Mahābhārata* ¹).

The extended form in *majjāṇē*, *mājjāṇ* follows regularly from the adjectival nature of the genitive form, which is really an adjective of appertinence. This applies equally to the plural form quoted above.

The postpositions are regularly applied as in the case of nouns, except in the case of forms quoted above. Thus *ām-kā*, *ām-cē*, *ām-gēr*, *ām-gelo* etc. in the plur. and *mū-kā*, *ma-gelo*, *ma-gēr* etc. in the last two of which the vowel of the oblique sing. is reduced. The postposition *-ēr* is applied to the gen. form *majjē* as *majjēri*, x. *mojēr*.

Second Person Pronoun

§ 248. The forms are.

	sing.	plur.
Direct	s. gs. <i>tū</i> , nx. x. gx. <i>tū</i>	s. gs. <i>tummī</i> , x. nx. gx. <i>tumī</i>
Oblique	s. gs. x. nx. gx. <i>tu</i>	s. gs. x. nx. gx. <i>tum</i> .

For the instr. corresponding to *hāvē* we have *tūvē* or *tūvē*, formed directly from the direct base.

For the gen. we have *tujjē* x. nx. gx. *tujē* in the sing. The extended instr. *tujjāṇē*, or gx. *tujjāṇ* is regularly formed from this base.

The direct *tū* goes back to Sk. *t(u)śām*, Pk. *tumāṃ*, and the plur. *tummī* traces its origin to OI-A. **tuśmebhīḥ*, MI-A. *tumhehīṃ*.

The gen. form goes back regularly to MI-A. *tujjha-* based on the analogy of *majjha-*.

As in the above case of the first person pronoun, the postpositions are applied to the second person pronoun also, and similar inflected forms result.

¹ I am indebted to Dr. V. S. Sukthankar for the reference below: Cilt. Edn. 1. 47. 5:

gathā tēna pītā mahyam pūrvāḥ dardhā viśṭṭānāḥ
(v. 1. pītāmākam; pītā me tu)

Third Person, Remote Demonstrative and Correlative Pronoun

§ 249. While the first and second person pronouns separate themselves from the ordinary group of adjectives in not having different forms for the three genders, the other pronouns agree with this class by having separate forms for the three genders.

	sing.		plur.
Direct	masc. <i>to</i> , fem. <i>tī</i> , neut. <i>tā</i>		masc. <i>te</i> , fem. <i>tyo</i> , neut. <i>tī</i>
Oblique	masc. } <i>tā</i> , fem. <i>tī</i>		masc. } <i>tā</i>
	neut. }		neut. }
			fem. }

Thus the distinction between masc. and neut. is only in the direct case, and between masc. and fem. in the direct sing. and plur. and oblique sing. only. The regular postpositions apply to oblique forms given above, as in the case of substantives or adjectives.

The origin of the direct forms is to be traced to the oblique in OI-A. and MI-A. forms *tasya* : *tassa* from which the regular oblique forms are obtained. The -o of the masc. form and the -ē of the neut. show that all the Konkani forms derive from the -ka-extension of the corresponding OI-A. forms.

As in all modern I-A. languages the third person is also used as the remote demonstrative pronoun for which there are no separate forms. It is also used as the correlative pronoun.

Proximate Demonstrative Pronoun

§ 250. The forms are :

	sing.		plur.
Direct	masc. <i>ho</i> , fem. <i>hī</i> neut. <i>hē</i>		masc. <i>he</i> , fem. <i>hyo</i> , neut. <i>hī</i>
Oblique	masc. neut. <i>hā</i> , fem. <i>hi</i>		masc. fem. neut. <i>hā</i>

As above, these forms derive from the -ka-extension of OI-A. *eṣa-*, or more possibly from Vedic *asaka*⁴.

All the postpositions employed with nouns are also used with this pronoun.

Relative Pronoun

§ 251. The relative pronoun *jo, jī, jē* (Sk. *ya-ka-*) gives the following scheme :

* Continued from the Annals Vol. XX Part (1) p. 48.
16 [Annals, B. O. R. I.]

	sing.	plur.
Direct	maso. <i>jo</i> , fem. <i>ji</i> , neut. <i>jē</i>	maso. <i>je</i> , fem. <i>jye</i> , neut. <i>jī</i>
Oblique	maso. neut. <i>ā</i> , fem. <i>ji</i>	maso. fem. neut. <i>jā</i>

Father Stephens (*Arte*, § 91) records for the fem. obl. plur. the form *jī* (i. e. in his transcription : *zī*).

§ 252. Father Stephens (*Arte*, § 93) quotes also the following oblique forms :

	sing.	plur.
<i>to</i>	fem. <i>tie</i> , neut. <i>teā</i>	fem. <i>tia</i> , maso. neut. <i>tea</i>
<i>ho</i>	maso. fem. <i>hie</i> , maso. neut. <i>hya</i>	fem. <i>hia</i> , maso. neut. <i>heā</i>
<i>zo</i>	fem. <i>zie</i> , maso. neut. <i>zea</i>	fem. <i>zi</i> maso. neut. <i>zea</i>

Interrogative Pronoun

§ 253. The forms are :

	sing.	plur.
Direct	maso. <i>kōṇu</i> , fem. <i>kōṇi</i> , neut. <i>koṇa</i>	maso. f. neut. <i>koṇa</i>
Oblique	maso. <i>koṇā</i>	maso. f. neut. <i>koṇā</i>

For the Instrumental we have for all genders and numbers the form *koṇ-ē*.

Observe that the difference in gender so far as this pronoun is concerned is the least, now surviving in the direct case only in s. gx. and old gx. as given by Father Stephens. In all other dialects the distinction is lost.

The origin of this form is to be traced to Apabhramśa *kavaṇu*. On its cognates in Pāli and other languages see *L'indo-aryen* p. 202.

Reflexive Pronoun

§ 254. The forms noticed are :

	sing.	plur.
Direct	s. gs. : m. f. n. <i>āp(p)ana</i> x. nx. <i>āpuṇ</i> gx. <i>āpaṇa</i> or <i>āpoṇ</i>	s. gs. m. f. n. <i>āp(p)ana</i> x. nx. <i>āpuṇ</i> <i>āpaṇa</i> or <i>āpoṇ</i>
Oblique	s. gs. x. nx. <i>āppā</i> gx. <i>āppayā</i>	s. gs. nx. x. <i>āppā</i> gx. <i>āppayā</i>

For the instrumental sing. form, we have, in addition to the usual pronominal form *āppē*, *āppā-ē*.

For the genitive we have two types of the *-lo* forms : *ūpū-lo* and *ūp-lo*.

Like cognate forms in all NI-A. languages Konkani *ūp(p)āṇa* is derived from Sk. *ātman*, Pk. *appā*, ¹ *attā* through the genitive in MI-A *appaṇo* in sing. and *appāṇam* in the plur.

Prenominal adjectives

§ 255 From the relative, demonstrative and interrogative pronouns we have the following adjectives: *jil-lo*, *it-lo*, *titlo* and *kat-lo*.

Konkani s. gs. *keddo* x. gx. nx. *kedo* corresponds to Marāṭhi *keiḡhū*, deriving from MI-A. *kevaḡḡhaa*- (cf. *L'indo-aryen*, p. 203).

Similar to *jillo*, *tit-lo*, *killo* and *itlo* we have s. gs. *jas-lo*, *taslo*, *kaslo* and *aslo*.

CONJUGATION

§ 256. The verbal system of Konkani, like the nominal system, is based largely on a simplification of the OI-A. and MI-A. systems, both in phonology as well as in morphology. Already in Sanskrit the Subjunctive had disappeared and the complex Vedic morphology of the verbs into the present, perfect and Aorist systems with model forms was limited only to the present system. But certain features lost in the classical Sanskrit stage were preserved in the early MI-A. dialects, and these archaisms are seen in many NI-A. languages in the North-West of India. For these survivals see *L'indo-aryen*, pp. 237-38. The nominal phrase system had already replaced the earlier Vedic verbal system in the Epic age under favourable circumstances and the only living system of the verbal forms consisted of the Indicative of the present and Future and the Imperative of the present.

As a result of this gradual change the NI-A. verbal system is based on two groups of forms. (1) a group which may properly be called the verbal group, reposing on the present system of OI-A. and (2) a group comprising nominal forms more or less dependent on the above group.

¹ MI-A. *appa-* is to be traced to the *abhixidhāna* doctrine of the Prāti-śākhya which gives the insertion of the stop corresponding to the nasal in group stop + nasal. Thus Sk. *ātman* must have been pronounced as **atpman* > **atpman* > MI-A. *appa*.—

For a general survey of the verbal themes in Marāṭhi see Jules Bloch, *Formation de la langue marathe*, § 228 ff. (pp. 225ff) and for New-Indo-Aryan, *L'indo-aryen*, pp. 238ff.

Themes

§ 257. The MI-A. verbal themes depend on the following two systems of OI-A: 1° The present system on which is based the present and future indicative, the present imperative, the present participle and the infinitive; 2° The past passive participle.

§ 258. The roots of Koṅkaṇi are either active or passive in sense, the passive being intransitive and the active being transitive. Roots have a simple as well as a causal form. The three sources of the verbal bases are; (a) Present active bases, (b) Present passive bases and (c) Past passive participles of OI-A.

§ 259. As in Marāṭhi (*La langue marathe*, § 329) only two verbs in Koṅkaṇi have conserved traces of the old alternance between the strong and weak stems: *mar-tā*, *kar-tā*: *me-llo*, *ke-llo*. On this analogy other themes derived from OI-A. bases in -ṭ- show similar alternance: s. gs. (*ṭharti*): *ṭhello*- (OI-A. *apa-hṛ-*)

Elsewhere the opposition between the themes is maintained by suppletism:

s. gs. *ra-ttā*, inf. *voṭuka* "to go" ppp. *ge-llo* (OI-A. *gata-*)
(OI-A. *vr̥-tya-*)

s. gs. *āsuka* "to be" (Sk. *ākṣeti*)¹ *ḷā-llo* (*jāta-*)

§ 260. When the Koṅkaṇi theme is based on an earlier verbal base, it is generally that of the present. Of the traces of the different classes of verbal bases we have themes with the suffixes -a-: *khā-uṅk* (*khādati*), *khaṇ-uṅk* (*khanati*), *mor-uṅk* (*maratē*), *baisūk* (*upa-rīṭati*), etc.

Themes with the suffix -aya-: s. gs. *uḍḍūka* (*uḍḍayati*), *kāppūka* (*kalpayati*), *ḍābbūka* (*carayati*), *māggūka* (*mārgayati*), etc. In general all causatives belong to this class.

Themes with the suffix -ya-: s. gs. *ubṛatū* (*ut-padyate*), *nāṁcūka* (*nṛtyati*), ns. ngs. *mānnūka* (*manyate*), etc. Under this category come all the passive verbs of OI-A.: s. gs. *dissūka* (*dṛṣyate*), *roḍḍūka* (**vr̥jyate*), etc.

Themes with a nasal : s. gs. *jñ-tū* (*jñnūti*) ; *bānd-tū* (*bāndhati*, *badhnūti*), *vind-tū* (MI-A. *vindha-i*, OI-A. *vyadh-*), *śindūka* (MI-A. *chinda-i*, OI-A. *chid-*).

In the case of s. gs. *bhettūka* (OI-A. *bhettum*) we have a base deriving from the infinitive, just as in *jūgaytū* (OI-A. *jūgrat-*) we have one from the present participle.

§ 261. A very large number of Konkani verbal bases are derived from the past passive participle of OI-A. : s. gs. *bhūg-ūka*, *bhūgg-ūka* (*bhagna-*), *lāggūka* (*lagna-* or *lagyate*) *sukk-ūka* (*suska-*), *kūṭ-ūka* (OI-A. *kṛṣṭa-*; MI-A. *kaḍḍha-*), *ghūṭ-ūka* (*ghṛṣṭa-*) etc.

Some of these, like s. gs. *lāgg-ūka*, may be derived alternatively from the present passive base or the past passive participle, but in the active voice. A majority of these verbs are intransitive in nature, but a few exceptions like *kūḍ-ūka*, *ghūṭ-ūka* are transitive in character.

§ 262. From the nature of its derivation many a verbal theme shows a semantic gradation : s. gs. *ghūṭ-tū* " churns " in opposition to *ghūs-tū* " polishes ". Similarly *mar-tū* (*marale*) " dies " in opposition to *mār-tū* (*mārayati*) " beats ".

§ 263. The causatives are formed in several ways. The example quoted in the preceding paragraph shows an exceptional formation with a definite semantic change in the root meaning itself and cannot be brought under the system of causative formation in Konkani. The chief characteristic is the *-aya-* morpheme which becomes *-ava-* in the infinitive formation, added on to the simple forms.

1°. With *vrddhi* of the radical vowel of the simple root and the morpheme *-aya-* : s. gs. *paḍ-tū* : *pāḍay-tū* (OI-A. *palati*, MI-A. *paḍa-i*) ; naturally the *vrddhi* affects only the radical *-a-*.

2°. By the simple addition of the *-aya-* morpheme without any change in the radical vowel : *bas-tū* : *basay-tū* (*upa-viśati*) ; *mār-tū* : *māray-tū* (*mārayati*) ; *kar-tū* : *karay-tū* (*karoti* : *kārayati*) ; *ṣor-tū* : *ṣoray-tū* (OI-A. *corayati*), *tuk-tū* : *tukkay-tū* (*tuḥayati*), *vik-tū* : *vikay-tū* (*vikṛi*).

3°. In a few cases the morpheme *-aya-* is replaced by the Sanskrit causal base of *kṛ-* : *kāraya-* : *bas-tū*, *basay-tū* : *bas-kāray-tū* (*upa-viśati*) ; *nidd-a-tū*, *niddā-y-tū* : *nid-kāray-tū* ; *uṭ(t)āy-tū* : *uṭ-kāray-tū* : in this case we have already the *-aya-* morpheme in

the simplex, and the causative is formed with the morpheme *-kūraya-* added on to the original radical *uṭ-* (Sk. *utthā-*, Pk. *uṭṭhā-*). Similarly we have s. gs. *ubra-tā : ubra-kūray-tā*, "stands" "causes to stand".

4°. In the case of themes ending in vowels in MI-A. and Konkani, we have the morpheme *-vaya-* instead of *-aya-*; s. gs. *khā-tā : khā-vay-tā* (*khūd-*); *pi-tā : pi-vay-tā* (OI-A. *piba-*; MI-A. *piā-*).

5°. Father Maffei (p. 133) says that of the verbs ending in *ñ* (i. e. in our system *ṽ* through OI-A. *-m-*) some are made causative by adding *-ḍāi* and changing the *ñ* into *ṇ*: e. g. x. *dāuñ* "to run": *dāuṇḍāi* "cause to run". This statement is due to misunderstanding the nature of the verbal themes. In such cases we have denominatives from nominal extensions of the primitive verbal bases. Thus s. gs. *dhāv-tā : dhāvay-ta* (rather a rare formation) may be opposed to s. gs. *dhāv-ḍā-y-tā* which is a denominative of s. gs. *dhāvṇḍi* f. the act of running. It has nothing to do with the morpheme *-ḍā-*¹ of Gujarati or *-ār-* of Sindhi. The suffix *-vaṇḍi* (Sk. **vṇda-ka*, **vṇd-i-kā*) is similarly added to OI-A. *bhram-*, s. gs. *bhōv-* and we have *bhōv-vaṇḍi* "the act of moving round, walking, strolling," whence are derived Kon. *bhōv-tā, bhōv-ay-ta, bhōvḍā-y-tā*. The denominative feature of the examples quoted above are beyond suspicion.

6°. A few verbs borrowed from Kanarese follow the Kannada pattern for causal formation: s. gs. *baraitā : barsay-tā*, old gx. (Fr. Stephens, § 119) gives on this pattern the OI-A. verb *bhogtā* *bhōgōssita* corresponding to s. gs. *bhog-tā : bhoggay-tā*.

§ 264. In such cases where the simplex itself is in appearance a causative, e. g. s. gs. *jāg-ay-ta* "awakens," we have the true simplex in a derived form: *jāgi jātā* "wakes up."

In the formation of the causative bases above I have given the normal indicative present form instead of the usual infinitive to understand better the morpheme which transforms the simple base into the causative. Rangel in his *Gramatica da Lingua Concani* prefers to treat in a very meagre and cursory fashion

¹ In s. gs. *bhātā, x. bhāyētā : bhāṣṭāyā* we have perhaps the same phenomenon as in Gujarati and Gidhli, for the nominal form is s. gs. *bhāṣi*. This is probably a borrowing in Konkani. Again in the s. gs. forms *pind-tā : pind-ḍāy-tā* we have the morpheme *-ḍāy-*, i. e., **-ar-ḍāy-*

(p. 172, §§318, 319) the denominatives and causatives, and gives the infinitive ending *-unc, -onc*, (our *-unk* or *-ohk*) for denominatives and *onc* (our *-oumk*) for causatives. Other grammars of Konkani also use the infinitive forms to illustrate the derivation of themes.

§ 265. The regularising process in the dialects of Konkani may be illustrated very well indeed by a study of these causal formations. A few examples will suffice here. Corresponding to the first type of causatives in new Indo-Aryan which is characterised by the *gunating* of the radical vowel (see *L'indo-aryen*, p. 242) we have Hindi, Marāṭhī, Kashmiri *mar-* "to die": *mūr-* "to beat" found also in the dialects of Konkani. But in the following cases we have the regular forms:

Mar. *tuṭ-nē* : *toḍ-ṇē* corresponds to s. gs. *thumṭ-tā* : *thumṭ-ay-tā*.

Hindi *chuṭ-nā* : *choṭ-nā* " *suṭ-tā* : *suṭṭ-ay-ta*.

Similarly corresponding to the second type of causatives (*L'indo-aryen*, p. 244) we have in

Hindi *akh-nā* : *sukhā-na* but in Konk. s. gs. *suk-tā* : *sukk-ay-tā*

pak-nā : *pakū-nā*

pik-tā : *pikk-ay-tā*

būj-nā : *bajū-nā*

vūj-tā : *vūjjay-ta*
etc.

Thus both types have merged in Konkani and examples like *paḍ-tā* : *pāḍ-ay-ta* are rather illustrations of the two processes coming together for normalizing the causative formation.

Flexion

§ 266. It is interesting to note here that s. gs. have simplified greatly the regular flexion of verbs corresponding to the Christian dialects. Instead of the distinct personal desinences belonging to the three persons s. gs. have generalized them into a normal form for the plural and two only for the singular-first : second-third.

The Present Indicative or Historic Present in Konkani dialects

§ 267. The desinences of OI-A. for the present indicative have survived up to the new Indo-Aryan stage giving us the normal inflexion in the new I-A. speech. The following table of correspondences of these desinences will make their connexion clear:

	OI-A	MI-A.	Apabhramśa	Koṅkaṇī
Sing. 1	-āmi	-āmi	-āmi, -āvi, -aū	-ā (s. gs. x. nx. gx.)
2	-asi	-asi	-asi, -ahi	gx. -āsi, x. mgx. -ūi
3	-ati	-aī	-aī	-ā (s. gs. x. nx. gx.)
Plur. 1	-āmaḥ (ūmo)	-āmo	-ahū	x. nx. gx. -ūū, s. gs. āti
2	-atha	-aha	-aha, -ahu	ogx. -āth, x. nx. -āt, s. gs. -āti.
3	-anti	-anti	-anti, ahi	ogx. s. gs. -āti, n. nx.

Thus we have in Koṅkaṇī:

Sing.

- 1 x. nx. gx. zātā, s. gs. jā(t)ā
- 2 ogx. zātāsi, x. nx. gx. zātāi,
s. gs. jā(t)ā
- 3 x. nx. gx. zātā, s. gs.
jāt(t)ā

Plur.

- x. nx. gx. zātā s. gs. jā(t)āti
- ogx. zātāth, x. nx. gx. zātāt,
s. gs. jā(t)āti
- ogx. zātāti, s. gs. jā(t)āti, x. nx.
gx. zātāt

From the root meaning "to be" we have:

Sing.

- 1 gx. x. nx. āsā, s. gs. āssa
- 2 ogx. āsāsi, x. nx. gx. āsai,
s. gs. āssa
- 3 gx. x. nx. āsā, s. gs. āssa

Plur.

- x. nx. gx. āsāu, s. gs. āssati
- ogx. āsāt(h), x. nx. gx. āsāt,
s. gs. āssati
- ogx. āsāt, s. gs. āssati,
x. nx. gx. āsāt

§ 268. From the two examples quoted above we see clearly both the relationship and the difference between Koṅkaṇī and Marāṭhī. In old Marāṭhī the desinences are directly added to the verbal base in opposition to the participial base of modern Marāṭhī in -t. In Koṅkaṇī, already during Father Stephen's time, the participial base in -t had replaced the regular base, and the desinences were added to this base. The only partial exception to this is the root "to be", s. gs. āssāka, x. nx. gx. āsumk, in the singular where the direct root is adjoined to the terminations.

In the plural formation we have for the first person gx. nx. āsātā in addition to āsāu, s. gs. āsātāi in addition to āssati; these alternative forms show continuity of action in addition to the present indicative sense. In the case of all other verbal bases the participial theme replaces the simple indicative base of the present. Alternatively if a t- be affixed to the desinences quoted in the preceding article, we get the desinences of the present added to the simple root.

§ 269. *Notes on the Desinences of the present.*—From the phonological point of view there is some difficulty in explaining the first person sing. and plur. terminations. A possible suggestion has been made by Jules Bloch (*L'indo-aryen*, p. 247) that these may have been affected by the pronoun of the first person *haū*. Thus Konkani *-ā* is connected with Panjabi and Sindhi *-ā*, resulting perhaps from the premature dropping of the final *-i* of OI-A. *-āmi* (*La langue marathe*, § 236, p. 234). For a slightly parallel but different explanation see Louis H. Gray: Observations on Middle Indian Phonology, *BSOS*. 8. 567ff.

In the second person sing. *gx. -āsi* or *-asi* we have the survival of O & MI-A. *-asi*, whereas in *x. modgx. nx. -āi* (**-a-ai*) we have the Apabhramśa ending *-ahi*. Similarly in the plur. form old *gx.* of Father Stephens preserves the archaic *-atha*, lost elsewhere. The *x. nx. modgx. s. gs. -āt(i)* for the second person is clearly taken over from the third person plur. form. In *s. gs.*, this has replaced both the first and second person endings.

The participial themes of Konkani differ from the corresponding themes of Marāṭhi in that the inflexion does not show any differences of gender which characterise Marāṭhi.

§ 270. For a discussion of the sense of this Present Indicative in modern I-A. languages see Bloch, *La langue marathe*, § 238 (p. 236ff.).

Imperative

§ 271. The terminations of the Imperative in Konkani are as follows:—

Sing.

- 1 old *gx. mod. gx.* missing,
(Maffei, p. 109) *-un-gi*
- 2 old *gx. s. gs. -i, x. gx. nx.*
zero
- 3 old *gx.* and *mod. gx. -ā,*
x. -ū-di s. gs. -o

Plur.

- old *gx. s. gs. -ā-yā, x. -i-ā*
- old *gx. -yā, s. gs. -yē, x.*
-i-ā, gx. -āt, s. gs. -āti
- old *gx. -ūnti, mod. gx. -ā,*
x. -undi s. gs. -oti

Characteristically the first person imperative is never used in Konkani dialects except in Maffei's Grammar in the singular, but the plural is attested in all the dialects. The plural appears to be connected with the optative ending, cf. Pāli *vatteyyam*, *vatteyamho*, or *°-yyāmo*.

The second person singular in s. gs. and old gx. -i is connected with OI-A. -(d)hi, which has already become -i in Apabhraṃśa cf. Alsdorf, *Hārivaṃśapurāṇa*, p. 169). The zero grade in x. nx. mod. gx. represents the OI-A. and MI-A. -ā as in *gacchā*. The old gx., s. gs. -yū is in analogy with the first person plural form, the nasalisation disappearing naturally, being connected only with the first person.

The third person sing. old and mod. gx. -ū, s. gs. -o is derived from OI-A. -ahī, MI-A. -au. The nasalisation in the Christian dialects perhaps derives from the plural -antu of OI-A. preserved by them in the form -unt(s). In s. gs. -oti we find reminiscences of Marāṭhi -ot, -ūt, see *La langue marathe*, p. 237.

§ 271. The desiderances of the Future in Kōhkapl are as follows:—

Sing.

Plur.

- | | |
|--|--|
| 1. old gx. s. gs. -īnā, x. -ān,
gx. -īn | old gx. -ū, s. gs. -ū, gx. -iū |
| 2. old gx. -īti, s. gs. -si, x. nx.
gx. -ti | old gx. -śāṭhā, s. gs. x. nx.
gx. -śāt, -śyāt, old gx. śyātḥā |
| 3. old gx. s. gs. -īta, x. -āt, gx.
-it | old gx. -iti, s. gs. , x.
nx. gx. -it |

Notes on the terminations:—1° sing. -īn(a) corresponds to Marāṭhi -īn, and x. -ān corresponds to Mar. -en; the final -n is believed to be -l after a nasal vowel, Bloch, *La langue marathe*, §§ 72, 240, a -l which characterises the entire future formation in Marāṭhi. The plur. -ū, seen also in the present indicative and imperative, is parallel to Marāṭhi development, depending partly upon the confusion existing between these three senses and partly upon the absolutive form in -unu.

2° sing.: the -i form of Mar. is conspicuous here by its absence, as in the remaining persons, but resembles the Mar. form in other respects. The plur. is quite regularly formed from the significant future of OI-A. with present termination.

3° sing.: x. āt, gx. -it and old gx. s. gs. -īta, though allied to Mar. terminations, sing. -atīl, plur. -itil, present some difficulty. The plur. differs from the sing. by the participial -i.

§ 272. In addition to the forms studied above Konkani gives a second type of future formation based upon the present participle. Father Stephens, § 152: *sodilūlo*, Father Maffei, p. 108: *nido-lo*, Rangel, p. 113: *kūḍtolo* etc. showing the present participle *l* + personal endings or suffixes (masc. fem. or neut.). This usage is current in all Konkani dialects: s. gs. *hāva rat-lō* masc., *rat-lī* fem. "I shall go".

§ 273. Father Stephens, § 154, gives another future formation: *hāvē*, (*tūiē*, *tūnnē*), *jarṣ sodi-iso*, -ī, -ē, but its usage is not clear. The contingent future mentioned by Father Maffei, p. 108, *nid-lo-āstolō*, corresponds s. gs. *niddala-ṣṣilō* which is in effect *niddat-ūṣṣilō* "I would have slept, I might have slept." Other forms are in effect not simple but compound tenses used in modern Indo-European languages of India or Europe.

Imperfect or Past

§ 274. The terminations of the Past are as follows:

	masc.	fem.	neut.
Sing. 1 s. gs. x. gx. -lo,	s. gs. x. gx. -lī	s. gs. x. gx. -lō	
2 s. gs. -lo, x. -loi,	„ -lī	s. gs. -lē, x. lēi	
gx. -losi;			
3 s. gs. x. gx. -lo:	s. gs. x. gx. -lī	s. gs. x. gx. -lē	
Plur. 1 s. gs. -lī, gx. -lēu,	For all genders.		
x. -lyāu			
2 s. gs. -le, (masc.)	For all genders.		
-lī, gx. -lyāth,			
x. -lyāi			
3 s. gs. { -le	s. gs. -lī, -lyo,	s. gs. -lī	
x. gx. {	s. gx. -lyo	x. -lī, gx. -lī	

Notes on the terminations.—The Brahmin dialects s. gs. etc. do not show any personal terminations except in the first singular -ō of the masculine. The Christian dialects, however, show them in the second person sing. and plur.

§ 275. The -la suffix goes to the MI-A. group of suffixes -alla-, -illa-, -ulla-, marking in new I-A. primarily the past passive participle so far as Mar. and Konk. are concerned. Two types are seen in Konkani: (1) The suffixes are added on to the simple root: x. *nid-lo*, s. gs. *nidda-lo*; (2) the suffixes are added to the participial base: x. *nid-lū-loi*, s. gs. *niddatū-lo*, old gx. *soditū-lo*, etc.

The terminations added to the simple verbal base give us the completed action, while those added to the participial base give us the durative past. The difference may easily be compared to that existing between English 'He slept' and 'He was sleeping.'

The syntactic difference between the transitive and intransitive may easily be gathered from the following examples in s. gs. -*hāva niddalō* 'I slept,' -*°niddatā-lō* 'I was sleeping'; *hāva tākkā sodtā-lō* 'I was seeking him', *hāvē tākkā sodlō* 'I sought him out.' The entire problem will be discussed in detail in the section dealing with Syntax below. For a treatment of this subject connected with Marāṭhi see Bloch, *La langue marathe*, pp. 249-253.

§ 276. In addition to the Imperfect and Past tenses discussed above, Konkani has a Perfect and its terminations are as follows:

Sing.	Plur.
1. s. gs. x. - <i>ta</i> (m.), - <i>lyā</i> (f.), - <i>lā</i> , - <i>lē</i> (n.)	x. - <i>lyāū</i> , s. gs. - <i>lyati</i> (mfn.)
2. s. gs. - <i>lā</i> (m.), - <i>lyā</i> (f.) - <i>lē</i> (n.) } x. - <i>lūi</i> (m.) - <i>lyūi</i> (f.), - <i>lyai</i>	s. gs. - <i>lyāti</i> , x. - <i>lyūt</i> (mfn.)
3. s. gs. x. - <i>lā</i> (m.), - <i>lyā</i> (f.), - <i>lā</i> - <i>lē</i> (n.)	s. gs. - <i>lyāti</i> , x. - <i>lyāt</i> (mf.), - <i>lyānt</i> (n.)

The significance of this form may best be understood by the English equivalent 'I have loved,' 'I have done,' etc.

The origin of these terminations is the same as of the past or imperfect, the difference so far as x. dialects go being seen in the colouring of the vowel, -o going with the Imperfect and Past, -ā going with the Perfect.

§ 277. Corresponding to this Perfect, we have a Past Perfect obtained by adding the -*la* suffixes to the oblique of the past passive participle: *gello*, *gellelo* 'gone,' 'had gone'. The terminations for the x. dialect are given by Father Maffei on p. 88 of his Grammar. For the old gx. forms see Father Stephens, § 128, p. 39.

. In the case of the Perfect the -ā colouring is due to contamination with present participial endings: a. gs. *kartā* etc.

Observe also that s. gs. have one form for the three plural endings, and have no terminations for the second person singular corresponding to those seen x. gx. and other Christian dialects.

Optative

§ 278. The optative forms are an interesting survival in the dialects of Koṅkaṇi, having the following terminations :—

s. gs. -ye(da), x. -iyē(t).

Examples: s. gs. *koryeda*, *vocyeda*, *mūryeda*, etc. 'may do, may go, may beat'; x. *zūvyet*, *ūssāyet*, *nid-iyet* 'may happen, may be, may sleep' in the sense of permission or allowance.

The origin of this formation which is the same for all persons and numbers in all the dialects, is to be traced to OI-A. *ita*, (*kurvīta*), *-ēt* (*gacchet*) etc. The *-ya-* of the optative forms is preserved in K., and the form shows an interesting semi-tatsama by preserving both characteristics of the OI-A. formation.

For a parallel development of a vocable compare OI-A. *āyatanam* with Koṅkaṇi s. gs. *āyḍāna*, x. gx. nx. *āidōn*.

§ 279. The optative or potential sense may also be expressed in old gx. by the word *pūro* added to the oblique form of the past passive participle: Father Stephens, § 137: *sodilyā pūro*.

Father Maffei gives the following forms of the potential, p. 110; 1) *nid-iyet*, 2) *nid-unk tānktā* or *nid-unk tūnk āssā*, 3) *nid-ū* (or *nid-unk*) *pūro*, respectively meaning 'it is possible or allowed to sleep, there is power to sleep' and 'may sleep.'

In s. gs. also the word *pūro* meaning 'sufficient' is utilized to express this capacity: *korū(ka) pūro* 'is able to do,' 'may do' etc. As in x. here too it is added on to the infinitive of the verb of which the optative is to be built.

§ 280. The mood of necessity is also expressed in x. by the imperative *zāi* of the root '*zū-unk*' added on to the simple root or its infinitive form: *nid-ā-zāi* 'I must sleep,' *nid-unk zāi* etc. In the Brahmin dialects s. gs. we get the forms *nidoṃkāja*, *korkāja*, corresponding to g. *nidūṃk jāi*, *koraṃk jāi*. From this correspondence it would appear that s. gs. have introduced certain phonological changes difficult of explanation. It is perhaps best to consider two alternatives: the s. gs. form *niddoṃkā* is the same as *niddoṃkāja*, and shows that the imperative *jāi* has disappeared or taken the reduced form *ja*; or else we have to con-

sider the potential participle of OI-A. : -*kūryam*, MI-A. *kajjam* and NI-A. *kāj(a)* in combination with the infinitive, meaning 'it is necessary to,' 'it is incumbent upon (one) to' etc.

§ 281. Before proceeding to a discussion of the nominal forms derived from the verbal themes, it is necessary to consider here the negative verb formation of Konkani which is remarkable for its simplicity, but at the same time shows a peculiarity which is not generally shared by the other cognate languages.

In Marāṭhī we have the negative forms of *as-ṇē* and *ho-ṇē* as follows for the present: *nāhī*, *nāhīs*, *nāhī* in the sing., *nāhī*, *nāhī* and *nāhīm* in the plur. for the root *as-*, and *navhē*, *navhas*, *navhe* in the sing. and *navhō*, *navhū* and *navhet*, or *navhat* in the plur. for the root *ho-*. The negative construction then amounts to using these auxiliary forms with the participial forms of the major verbs: *ḡāt nāhī*, **-nāhīs*, **-nāhī*, etc. or the present, *ḡhālō* (-ī, -ē) *nāhī*, etc. for the past, *hoṡār nāhī* etc. in the future, *ḡhālō* (-ī, -ē) *navhatū* (-ī, -ē) for the pluperfect. Only in the past habitual forms we have :

sing.

mī hoī-nā

tū hoīs-nā

to, tī tē hoī-nā

Plur.

āmhī hoī-nā

tumhī vḡā-nā or *vḡā-nāt*

te, tyū, tī hoī-nā or *hoī-nāt*

in the sense 'I was not wont to become.' Here we get the forms *nā*, *nā(s)*, *nā* in the sing. and *nā*, *nā(i)*, *nā(i)* in the plural.

In addition to this type of negative construction, we have the conditional *mī na hoī*, (-ē in.), *tī na hoīs* (**-ās*, -*tēs*), *to* (*tī*, *tē*) *na hoī* (*hoī* f. *hoī* n.) and the subjunctive **-naye* added on to the infinitive, and the imperative with the form *-nako*.

In Gujarati corresponding to the present indicative *hū jāvū chū*. 'I am going' the negative construction is *hū jāto* (-ī f., -ū n.) *nāhī*, *ame jāto* (mfn.) *nāhī*. Similarly we have *hū nahi jāvū* 'I will not go' and *hū nahi jāē* 'I shall not go,' the first expressing will and the second futurity.

Comparing the two cases considered above, we notice that Marāṭhī has properly recognised negative forms of the auxiliary verbs which help in establishing the negative verb inflexion, while Gujarati has only one form *nāhī* which is used for the same purpose, and at times, specially in optative and future forms, its equivalent *nahi*.

In the dialects of Koṅkaṇi, however, the negative of the verb 'to be' or to 'to become' has become merely the negative particle *na* to which are added the same terminations as for the verb *ās-uṁk* :

x. *nā, nāi, nā* (sing.) and *nāu, nānt, nānt* (plur.)

old. x. *nā, nāssi, nā* (sing.), *nāi, nāthā, nāti* (plur.)

s. gs. *nā*, (sing. all persons), *nāti* (plur. all persons).

The above only illustrate the present indicative. Similar forms exist on the basis already discussed above under Imperfect, Past, Future, etc. These inflected forms are added on to the simple verbal theme : s. gs. *sodda-nā*, old gx. *sodi-nā*, x. *nidanā* etc.

§ 282. The past and imperfect forms of the negative verb are as follows :

x. *nālto* (-ī, ē), *nāltoi* (-ī, -ē), *nāllo* (-ī, -ē); *nātiyāo*, *nātiyāt*, *nālle* (-go, -ī).

s. gs. *nāšilo* (-ī), *nāšilo* (-ī), *nāšilo* (-ī, -ē); *nāšile* (-ī), *nāšile* (-ī), *nāšile* (-ī, -ē).

It is clear from this that in s. gs. the forms are really those of the root *ās-uṁk* preceded by the negative particle *na*; in addition to these forms s. gs. have the participial forms *nātiilo* etc. on the same analogy, but used nominally: *thāi nātiilē hāngā mellē* ' (a thing which) was not there was found here'.

This particular type of s. gs. brings us to another variety of negative formation in old gx. Father Stephens gives another form: *na-sodi* as the equivalent of *sodi-nā*. For the past (see § 255, p. 60) he gives *na-bōditālo* corresponding to s. gs. *bōda-nā šilo*, *sodi-nā-šile*, x. *nidānātiilo*. In the succeeding articles Father Stephens quotes a greater number of examples with this type of construction whereby the affirmative forms are merely preceded by the negative particle *na*.

§ 283. In the case of the Imperative, corresponding to *Maṭāṭhi nāko* we have the following forms in Koṅkaṇi:—

Sing.	Plur.
s. gs. <i>nākā</i>	<i>nākāti</i>
x. hx. <i>nākā</i>	<i>nākāt</i>
old gx. <i>nākā</i>	<i>nākān</i>

These are added on to the ordinary infinitive forms of the main verbal themes. s. gs. *koru* > **koru* -*nākā* > *kornākā*, būṭ' *vōccu-nākā*.

§ 284. Corresponding to Marāṭhī past habitual quoted above, we have in s. gs. the future optative : *karis-nā*, *karis-nāti* 'will not do, shall not do.' Father Stephens gives two series for the future : *sodinā zūṣi* or *na-sodiṣi*.

The negative mood of necessity is expressed by adding *-naja* to the infinitive : s. gs. *koru-naja*, *māru-naja* etc. Compare x. *niduṅk nōzō*.

In opposition of s. gs. *karis-nā* we have also *karas-nā* in simple futurity, with which we can compare x. *nid-sonā* 'I shall not sleep.'

The optative form is given by Father Stephens for old gx. as follows : *nasodiyā pūro* ; compare this with x. *nidānā zālyār puro* In s. gs. besides the same form as in x. we have *na* and *pūrō* coming together giving a compressed forms *napro* which can be similarly used : *sodiyāri napro* 'it is not enough to seek.'

§ 285. The interplay between the mere negative particle *na-* acting as the negative verb and combining with *āsumk* for the same purpose as in Marāṭhī, may best be illustrated by the participial forms ; s. gs. *kār-nāstānā* 'while not doing,' x. *nidānā-stānā* 'while not sleeping, without sleeping,' and old gx. *na-soditānā*.

Nominal Forms of the Verb

§ 286. The most important in this category are the present and past passive participles, to which may be added the Infinitive and Absolutives as not being personal forms of the verbs.

Present Participle

§ 287. The present participle in Koṅkaṇī goes back to similar MI-A. forms : Pk. *tiṭṭhanto* : *tiṭṭhantā*. The termination is *-tā* (MI-A. **-anta-ka-*) : s. gs. *kar-tā* x. *nid-tā* 'sleeping' etc. When the participle is being used as an adjective we have the **-alla-ka-* extension : x. *nid-tolo*, s. gs. *niddatūlo* ' (one who) is sleeping' The nasal found in Pālī maso. sing. *tiṭṭham*, acc. *tiṭṭhantaṃ* is preserved in Koṅkaṇī present participles used adverbially : *kartā kartā* 'while doing', etc. Oddly enough Father Stephens does not give illustrations of this form either under participles or gerundives. The only cognate form which he records (see § 248) is the adverbial *zūtanā* 'while happening,' *zūte veḷe* in the same

sense. Corresponding to this we have in x. *nid-tānā*, *nid-tāstānā* or *nid-tā āstānā* 'while sleeping,' and in s. gs. *niddatānū* 'at the time of sleeping.' Both Father Stephens and Father Maffei prefer to call this form a gerund, but in reality it is the extension of the present participle. The *-nū* extension is probably to be connected with the *-lā* or *-lo* extension of Mar.-Koṅ., see *La langue marathe*. § 262, p. 260. Both the forms discussed above come under the category of absolute forms derived from the present participle.

Past Passive Participle

§ 288. The past passive participle of all dialects of *Koṅkaṇī* is based on a similar formation of MI-A. with *°-alla-ka-* extension (the variants of which are *°-illa-ka-* and *°-ulla-ka-* in MI-A :). New formations are then based on this analogy in the dialects of NI-A. Thus we have first of all s. gs. *gello*, x. nx. gx. *gelo* (**gata-allaka-*, *-illaka-*) s. gs. *mello* (**mṛta-alluka-*, *-illaka-*), x. nx. gx. *melo*; then forms like s. gs. *čor-tā* : *čor-lo* where the MI-A. *°-alla-ka* extension is regularly added on to the present indicative base. Hence we get forms like s. gs. *śind-tā* : *śind-lē*, x. *zūṇ-tā* : *zūṇ-lē*. A remarkable form on this analogy is s. gs. *di-t(t)ā* : *di-l(l)ē*, x. nx. gx. *dī-tā* : *dī-lē* corresponding to Sk. (*dādāti*, *dāte*) *dāti* : ppp. (*-dāta-*, *dattā-* and) *°-dīta-* and MIA. *de-i diṇṇa-*.

By the further extension of this *-la* suffix we have the adjectival use of the past passive participle : s. gs. *nidda-lo*, x. *nid-lo* 'he, she, it slept,' s. gs. *nidda-le-lo* 'he who had slept,' x. *nid-lo-lo*. In s. gs. we have the regular oblique of the past passive participle adjoined to this *-la-* extension. See *La langue marathe*, p. 256 (§ 256).

By its very nature the past passive participle is both a verb and a noun. Its nominal forms showing gender and its capacity to take postpositions clearly demonstrate its nominal character, while the nominal phrase system in epic and later Sanskrit, in Middle Indo-Aryan and modern I-A. dialects, has already given it a verbal character for past narration. Thus we have s. gs. *kellyē uprānte* 'after it is done' which becomes in rapid speech

kelle uprūnte. Similarly we have *kellyūr(ṛ)* 'if it is done,' with the locative postposition *-ūri*.

Future and Obligatory Participles

§ 289. Mention was already made of the Mood of necessity previously (see § 280 above). The genitive postposition *-čo-ci* and *-cē* is added on to the simple present theme: s. gs. *kor-uka*: *kor-čo* (*-ī,-ē*), x. *nid-uñk*: *nid-čo* (*-ī,-ē*) 'who is to sleep' etc. old gx. also records forms of this type: *zāu-co*, *ūsu-co* etc. It shows that originally the postpositional elements were added on to the infinitive forms like *zāu(-ka)*, *korū(-ka)* etc. whence s. gs. *kor-cē* < **korucē* < early gx. *korū-cē*.

In the impersonal manner in which women address their husbands, these future and obligatory participles take the place of the present and future indicative and present imperative.

Infinitives and Absolutives

§ 290. The infinitive sign in Konkani is based upon O-IA: *-itum*, MĪ-A. *iūm*, but the proper form as quoted in dictionaries and grammars is the one with the dative postposition *-ka*: x. *korūñ-ka* (< **kor-uñ-ka*), s. gs. *mūrū-ka* (< **mār-uñ-ka*, the nasal being lost in the normal course in these dialects, with compensatory lengthening).

A second type quite as common is the future and obligatory participle with the dative postposition: s. gs. *korcyā-ka*, *mūrcyā-ka* etc. from *korcē*, *mūrcē*. A variant of this is the dative of the genitive of appertinence formed from the simple infinitive form: x. *nid-uñ-k*: *nid-uñ-cyā-k* 'for sleeping, in order to sleep, to sleep.'

The future and obligatory participle in the neuter also stands for the infinitive by itself or for the act itself: s. gs. *mūrcē* 'to beat' or 'beating; and shows a parallel development to other I-E. languages of the present day.

Absolutives

§ 291. The absolute termination in the dialects of Konkani goes back to an *ur-* form **-aunu* giving us in s. gs. (*ñ*)*nu*: *recñnu*, *kor-nu*; x. *-un*: *nid-un*; gx. *-unu*; *zūunu*, *sodunu*, etc.

This suffix may be compared with old Marāṭhi *-vauni, mod. Mar. -ūṇ. Corresponding to this we have in Sk. -tūna, -tūnām, MĪ-A. -tūṇam, -tūṇam, -ūṇa (<*tūna) and later Apabhramśa -eppiṇu, -viṇu).

Phonologically Konkani *-aunu, Mar. *-(v)auni should go back to a common origin which may be represented by *-(v)auṇṇu/i- or *-(v)auṇṇu/i; this in turn may be reconstructed from a possible Apabhramśa *-tuanṇau or *tuanṇai or *-tuanṇu, *-tuanṇi representing a contamination between the forms -tūna and -tūnām of OĪ-A. For a discussion of this problem of intervocal -n- in Mar. -ūṇ < Pk. -dūṇa, -ūṇa see Bloch, *La langue marathe*, p. 261, § 264.

§ 292. A second way of expressing the absolutive sense is to add the suffix -ci to the present participle in the dialects of Konkani:—

x. *nid-tī-č* 'having slept,' s. gs. *niddala-ci*, gx. *zūto-ci*.

This suffix -č(i) is representative of Sk. -t-ya: Pk. *-ccia, the normal ending of Sanskrit absolutives of verbs preceded by prepositions.

ADVERBS

§ 293. Like the adverbs of other NI-A. languages, those of the dialects of Konkani are based on (a) nouns, (b) pronouns, (c) older adverbs or (d) adverbial expressions.

(a) Based on nouns: s. *vaggi*, ns. *beggi*-, Kan. (*bēga*-) x. gx. *veg*-, etc.

(b) Based on pronouns: s. gx. *kaṣṣi*, *taṣṣi* (<Sk. *ka*-, *ta*-) etc.

(c) Based on older adverbs: s. gs. *ūji* (Sk. *adya*), etc.

(d) Based on adverbial expressions: under this category may be included the older adverbs with case forms made from nouns or adjectives: s. gs. *phāji* (Sk. *prabhāte*), *kāli*, (Sk. *kālyam*), etc.

§ 294. Among the chief types of adverbs may be mentioned adverbs of time, adverbs of place, adverbs of manner and a few miscellaneous adverbs.

Below are listed a few of each in the several dialects of Konkani.

Adverbs of Time

s. gr.	old gx. of Father Stephens	mod. gx. nx	x.
āji "today"	āji	āz	āz or āj
ālā "now"	ālā	ālā	ālā
kālī "yesterday"	kālī	lāl	lāl
phāi "tomor- row"	phāi phāūsōi	falyā	falyā
pairi "day be- fore yesterday"	pairi	pair	pair
averi } "two days" averā } after tomorrow or before yes- terday }	āveri	āvēr	
porū "last year"	porū	poru	porū
kednā "when"		kednā	
ājūni "up to now"	āzunū	āzun	

Adverbs of Place

s. gr.	old gx. of Father Stephens	mod. gx. nx.	x.
hāngū "here"	hāngū	hāngū, hōi	āngū
thāi "there"	thōi	thoi	thāi
kha "where"	khoi	khōi	khāi
mukhāri "in front"	thāngū "there" mukhāri	thāngū mulār	mulā
ns vāri "above"	poiśō "far, long"	poiś	poiś
mākṣi "behind"	vōiri		
lekkāḍe "on this side"		hikḍe } heuśi }	yeuśi
tekkāḍe "on that side"		likḍe } teuśi }	teuśi
bhittari "in side"	bhitori	bhitor	biṭor
bhāvia "out side"	bhāirō	bhāir	bāir
gs. sakala "down"	sōkōlō		sākāl

Adverbs of Manner

s. gs.	old gx.	mod. gx. nx.	x.
kāṣṭi "how"			koṣo
aṣṭi "in this way"		oṣṭ	oṣṭ
taṣṭi "in that way"		toṣṭ	toṣṭ
viṅgaḍa "separately"			viṅgoḍ

Miscellaneous Adverbs

s. gs.	old gx.	mod. gx. nx.	x.
itlyāka "way"		kilyāk	kilyāk
ānikai "still as yet"			

CONJUNCTIONS

§ 295. The following comparative list illustrates a few of the conjunctions seen in the dialects of Konkani.

s. gs.	old gx.	mod. gx. nx.	x.
āni "and"	āni	āni	āni
ki "or"	ki	ki	ki
athvā "or"	āthavā	vō	vo, ḷā
puṇi "but"	paṇa puṇu }	puṇ	puṇ, puṇi
lekkunu, n. gs. dekunu		dekun "because, therefore"	dekun
Jari "if"	zōri	zōr	zōri
tari "then"	tōri	tōr	tōri
mhal'yūri "that is to say"	mhōṇu mhoṇunu mhāṇcyūka	munṭōc, munun munje	munṭē, munajē

§ 296. It will at once be apparent from the tables above that Konkani is largely dependent upon Old and Middle Indo-Aryan for its vocables, whether adverbs or conjunctions.

Before proceeding to the section of syntax we shall consider below in brief the nominal formation of Konkani.

Nominal Formation

§ 297. Practically all the suffixes used in the formation of nouns are derivable from Indo-Aryan sources. A few are derived from Persian, Arabic or Dravidian sources, but are chiefly restricted to loan-words or learned borrowings.

The Primary suffixes are added on to verbal bases for the formation of substantives. The other suffixes are secondary in nature added on to (a) substantives for forming substantives, (b) adjectives for forming abstract substantives and (c) substantives for forming adjectives; similarly suffixes are added on to (d) adjectives for forming adjectives, (e) verbs for forming adjectives and (f) adverbs for forming adjectives.

§ 298. Primary Suffixes :

-āṇa or -ṇa : s. gs. x. gx. nx. *khūṇa* (<*khū-uṇk*), *nhūṇ(a)* (<*nhū-uṇk*); s. gs. *marāṇa*. x. nx. gx. *morṇ* (<*mor-uṇk*), etc. This suffix is connected with Sk. -ana Pk. -aṇa, giving action nouns.

From the above are derived the extended suffixes -ṇi and -ṇē (<Sk. -anakam giving action nouns) : -ṇi : s. gs. *nhūṇi* (<*nhū-uṇk*); *moṇi* < *moḍ-uṇk*; x. nx. gx. *soḍni* < *soḍ-uṇk*; *foḍni* < *foḍ-uṇk*. *moḷṇi* < *moḷ-uṇk*, etc. -ṇē : s. gs. *dīṇē*, x. nx. gx. *dīṇē* < *dī-uṇk*; x. nx. gx. *ghanē* < *ghe-uṇk* *poḍṇē* < *poḍ-uṇk*; s. gs. *raṇṇē*, x. gx. nx. *roḷṇē* < *roḍ-uṇk*, etc.

All masc. substantives ending in -u generally show the same suffix as the corresponding Sk. words.

-apa, x. gx. nx. -p < OI-A. -tva, Aś. Insc. -tpa, MI-A. -appa: s. gs. *barapa* x. gx. nx. *borōp* < *baraumk*; s. gs. *kāṇḍapa* / *kūṇḍ-uka*; x. *sikop* < *sikumk*, etc.

From this is further derived the suffix -pi- s. gs. *vājpi* < *vājuka* x. gx. nx. *borpi*, s. gs. *barpi* < *baraumk*; s. gs. *rūṇḍpi* < *rūṇḍuka*.

-ti : s. gs. *bharli*, gx. *biorumk*; s. gs. *sukti* < *sukkūka*; cf. gx. *sukti*; s. gs. *caḍti*, gx. *coḍti* < *coḍumk*; s. gs. *deuti* (v. l. *derṇi*), x. gx. nx. *deuti*.

s. gs. -cē in neut. nouns : *boscē* < *bais ka* 'the act of sitting.' etc. For this suffix see §§ 220ff. above under the adjective of appertinence.

An extension of the -ṇa suffix is *ṇār* in the Christian dialects. The extension -ār is to be traced to Sk. *kāra*-: gx. *boḍoiṇār* < *boḍ-umk*; *dīṇār* < *dīumk*; *bhuloṇār* < *bhūumk*; *coḍṇār* < *coḍumk*, etc.

Abstract substantives are formed by the following suffixes :
-sūṇi x. nx. nx. *soṇ* ; *sūṇ* : s. gs. *phāmsūṇ* < *ghām*, but these are to be considered under the secondary suffixes. A few instances may, however, be cited of its primary use : s. gs. *phugsūṇi* < *phuggūka*, *karapsūṇi* < *karapālā*, etc.

-so : *ūmsō* < *ām* : *goḍso* < *goḍa* ; etc.

§ 299. Secondary Suffixes :

A. Substantives yielding substantives :

-kūr(u) maso., *kūrṇi*, x. nx. gx. *kūrṇ* or *kārṇ* fem. and x. gx. nx. *-kūr* < Sk. *kārin*, *-kārṇi* : s. gs. *goṭkār* 'Goan,' s. gs. *bhikārṇi* 'beggar woman' ; x. gx. nx. *bhūṭkār*, *cepekār*, *gherkār*, *mīlkār* ; *ṣetkārṇ*, etc.

The same suffix appears with the medial *-g* : x. *mocegūr*, *gūdiegūr*, etc.

The Persian suffix *-dār* also is used in similar circumstances as the holder of a certain post or position : *majedār*, *bhūgidār*, *subedār* etc. in gx. x. nx. and several Brāhman dialects.

In mod. gx. the suffix *-ki* is used for abstract nouns : *regidorki*, *sūibiki*, *pilvaṅki*, etc. cf. Rangel, p. 167.

B. Adjectives yielding substantives :—

-āi : x. gx. nx. *mhārgāi* < *mhārog* ; s. gs. *thaṇḍāi*, x. nx. gx. *thonḍāi* < *thaṇḍa* ; x. *niskālai* < *niskāl*.

Similar in use is the suffix *-kūi* : gx. *durboḷkūi* < *durboḷ* ; *dusmankūi* < *dusman* ; *girestkūi* < *girest* x. *askūtkūi* < *āskāt*.

-ki : gx. *khusūlki* < *khusūl*, *husūrki* < *husūr* etc.

s. gs. *-paṇa*, x. gx. nx. *-poṇ* (< Sk. *-tva-na-*) : s. gs. *hoḷḷepaṇa* < *hoḷḷo*, *dhūkṭepaṇa* < *dhūkṭo* ; gx. *āṅkūārpoṇ*, *bhoḷepoṇ*, *mālūrpoṇ* ; x. *koḷḷepoṇ* < *koḷḷo*, *borepoṇ* < *boro*, *nīlālpoṇ* < *nīlāl*, *kuḍḍepoṇ* < *kuḍḍo*, *mogūḷpoṇ* < *mogūḷ* etc.

s. gs. *-sūṇi*, x. nx. gx. *-sūṇ* : s. gs. *godṣūṇi* < *goda* ; *āmsūṇi* < *ām* etc. ; x. *koḍṣūṇ* < *koḍu* ; gx. *kāḷṣūṇ* < *kāḷo*, *dhousūṇ* < *dhovo*, *nībrasūṇ* < *nībor*, etc.

C. Substantives yielding adjectives :—

-ūḷu, x. gx. nx. *-ūḷ* : *movūḷu* ; < *movu* ; *dhārūḷu* < *dhāra*, etc. ; x. nx. gx. *mogūḷ* < *mog*, *māsāḷ* < *mās*, *rosāḷ* < *ros*, etc. This is derived from Sk. *-ūḷu*.

In the Christian dialects we have the suffixes gx. *-est*, x. *-ist* : gx. *dukest* < *duk*, *guṇest* < *guṇ*, *modest* < *mod*, *piḍest* < *piḍ* x. *sermāvist* *sermāu*, *buīmāpist* < *buīmāp*, etc. To these are generally added

the forms *girest* in *gx.* and *mukhiest* in *x.* If the suffix has anything at all to do with old I-A. these forms indicate that we have to consider Sk. *-stha* from the root *sthū*.

-ī : s. *gs.* *nūtkī* < *nūṭaka* ; *x. gx. nx.* *kālji* < *kūlij*, *gorvi* < *gorva*, *nirbhāgi* < *nirbhāg*, *bolī* < *bol*, *mots'ri* < *motsar*, *roṅgi* < *roṅg*, etc. This *-ī* is derived from Sk. *-in*.

The superlative suffix *-iṣṭ* is used in almost all Konkani dialects : s. *gs.* *baṣiṣṭu*, *x. gx. nx.* *boṣiṣṭ rogiṣṭ*, etc.

The Sk. suffix *-vant* is preserved in K. s. *gs.* *-vanlu*, *x. gx. nx.* *vōnt* : s. *gs.* *budvantu*, *x. gx. nx.* *budvont* ; *boṣvont*, *kālji vont*, *pidevont*, etc.

Several Christian dialects follow the Marāṭhi pattern in having adjectives in *-it*, corresponding to s. *gs.* *-ī* or *-ī* ; *x. gx. nx.* *bormit* < *borm*, *conconit* < *concon*, *cokcokit* < *cokcok*, *lukkukit* < *lukkuk*, *poṣpoṣit* < *poṣpoṣ*, *toṭtoṭit* < *toṭtoṭ*, *soḍ-soḍit* < *soḍsoḍ*, etc. In opposition to these we have s. *gs.* *saṣṣaṣi* < *saṣsaṣ*, *khaḍ-khaḍi* < *khaḍkhaḍ*, *baḍbaḍi* < *baḍbaḍ*, etc. The northern suffix *-it* derives from Sk. *-i-tta-* > Pk. *-itta-*.

Nominal Composition

§ 300. Like all other new Indo-Aryan languages Konkani also allows nominal composition, either inherently or purely within its own history.

Thus in s. *gs.* *kānsaṣa* 'temple' we have *kān* and *saṣa* < Sk. *kārṇa-tālā*.

Verbal Composition

301. Konkani is fairly rich in these verbal compounds, generally composed of the absolutive form of the main verb in combination with set types of auxiliaries. A study of these forms in all the new Indic languages appears to me essential if we have to investigate the nuances introduced in the individual languages.

I shall indicate here only a few types which show a definite semantic or syntactic category.

The verb s. *gs.* *soḍuka* 'to leave' is combined with principal verbs showing completion of action, as Hindi *cuknā* : s. *gs.* *kornu soḍuka* 'to finish doing,' *mārnu soḍuka* 'to finish,' *mhoṇnu soḍuka* 'to finish talking ;' the meaning is also emphatic in character.

The verb s. *gs.* *ghāluka* 'to place' is similarly used in an emphatic sense : s. *gs.* *māṇnu ghāluka* 'to break,' *pindunu ghāluka* 'to tear,' *lāṇnu ghāluka* 'to take away,' *soṇnu ghāluka* 'to abandon,' etc.

Part III Syntax

§ 302. This section does not aim at giving a detailed study of Syntax within the Konkani group; for this, reference may be made to the individual standard descriptive grammars already mentioned in the Introduction.¹ Further, the general observations of Jules Bloch² with regard to Marāṭhī hold good for the Konkani dialects also.

The object of the present section is to review briefly the main current of syntactical characteristics of Konkani and the deviation observed therein in the dialects which we have taken up for study. The main differences will be particularly noticed within the two divergent groups: Brahmin and Christian.

Nominal and Verbal Phrases

§ 303. Ordinarily the Konkani sentence consists of a subject and a verb:

s. gs. *hāvā valtū* 'I go'; x. *tujo bāu utūr ūssū* 'your brother is clever'; gx. *pārke nhoy te* 'they are not strangers.'

The verb 'to be' is not indispensable to the sentence: s. gs. *to pisso, tū budvanlu* 'he is dull, you are clever'; x. *kurpū gāṛjeci* 'grace is necessary'; gx. *tujē kūlīz borē* 'your heart is good,' etc. For further details see *La langue marathe* §§ 267-8.

Accord

§ 304. Like nouns, adjectives in Konkani are either derived from simple or from extended bases: s. gs. *cāngu ghoḍo, cāngi gāyi, cānga sūṇē* in opposition to *kūḷo ghoḍo, kāḷi gāyi, kāḷē sūṇē*. In those Konkani dialects where the final vowel is pronounced we see this main divergence from standard Marāṭhī in 'that the gender and number is clearly distinguishable: *cāngu ghoḍo: cānga ghoḍe*. With reference to such of the Konkani dialects

* Continued from *Annals* Vol. XX, p. 176.

¹ Maffei 191-314; Rangel 193-259; Jose de S. Rita e Souza 136-50.
La langue marathe §§ 266-8.

19 [*Annals*, B. O. R. I.]

which allow nouns or adjectives to end in consonants, Bloch's observations for Marāṭhi hold good for them also.

§ 305. As seen above, the adjective agrees in number and gender with the substantive which it qualifies. When there are more substantives than one the adjective agrees with the one nearest to it: a. gs. *kūḷe (m.) ghoḍe ānī gaḍyo (f.)* 'black horses and (black) carriages.'

§ 306. The adjective agrees in case with the substantive which it qualifies. This we have seen above with reference to the direct case. In the indirect case when the adjective precedes the substantive, the postpositions are used only with the substantive, a. gs. *kāḷyā ghoḷyāka, 'ghoḷyūlē* etc. When the substantive is implied but not expressed the postpositions go with the adjective: a. gs. *kāḷyāk bāndi, dhāvṛyāka soḷi* 'yoke the black (bull), unyoke the white (bull).'

Order of Words

§ 307. Ordinarily the subject begins the sentence and the verb or predicate terminates it.

a. gs. *to manuṣṣyū ghūrā vattā* 'that person goes home.'

a. bud *ānī zūnvāi takū rākteli* 'counsel shall keep thee and prudence shall preserve thee.'

gx. *koṇ dukhest nā zūy* 'who will not become miserable?'

§ 308. The order enumerated by Bloch¹ generally holds good for Kōṅkanī also: subject-complement-adverb-verb; the adjectival epithet precedes the noun; the indirect complement precedes the direct complement; words denoting circumstances, time or place immediately follow the subject. The conjunctions are placed at the beginning of the sentence. This system is essentially the inherited system from OI-A.

Examples:

g. *bhās mhaḷyār utrāci rās aśē hāvē tumkū sūṅgū.* 'I have told you that language is a grouping of words.'

gx. *hyā kāmāco sagḷo sarkārūn āmcer viśvās davarlā, ānī āmī sagḷe zūñv tākā mūn koso divūco to* 'The Government has placed entire confidence in us in this work; (knowing this) how can we all honour (obey) him?'

nga. *teḷi, gōḍ nā jālyār gaḍāsūrkē ullar nā* 'well, sir, if you have no molasses to sell, have you no sweet words?'

¹ *La langue marathe* 5 273 (p. 268); *L' Indo-Aryen*; p. 306 and seq.

a. *Ani tannē cākṛā-paikī eklyūka āppovn*¹, 'hājjo arthu itle' *mhuṇu tṛcūrlē* 'And having called one of the servants he asked' 'what (is) the meaning of this?'

It will be noticed from these arbitrarily drawn examples from published specimens that though the general order of words is the same as that found in most of the other literary NĪ-A. languages such as Marāṭhi, there is a happy freedom from any hide-bound rule. The remarks of Bloch on Bengali¹ hold good for dialects of Konkani also. For variation of emphasis changes the construction of the sentence by a mere change of order in the words employed: a. *hāvē Bombayi-thāvnu āppusa āmbē hāḷḷyāti* 'I have brought Alfonso mangoes from Bombay,' but *Bombayi-thāvnu hāvē* etc. 'It is from Bombay that..', or *Āmbē hāḷḷyāti hāvē Bombayi-thāvnu* 'They are mangoes which I have brought from Bombay' or finally *hāvē hāḷḷyāti āppusa āmbē Bombayithāvnu* 'It is I who have brought Alfonso mangoes from Bombay.' In fact this variation can be played upon to suit any context required by the speaker and the emphasis accordingly shifts from one factor to another.

But there is one particular factor already noticed by the late Rao Sahib Dr. V. P. Chavan about the word order in gx. which is worth reproducing here to indicate the influence of Portuguese on this dialect of Konkani so far as syntax is concerned (p. 18 of his *Konkan and Konkani Language*): The Goa Mail, Bombay, 8th July 1923. *Vortouta tumcho chodd gorgecho anim bari caido diuncheak bori dek tumcheam burgueanc aslanam tim lanam. Avoi Bapui sabar pautim khens cortat aplim burguim aiconant vo bexearmi cortat mun aplea sangneanc.*

This passage translated into pure ngs. or ns. by Dr. Chavan is as follows: *tumgeḷi corḍā lahūn āslūnā fākū barē śikṣana divcē ho tumgelyā bhārī garjēco āni mahatvācō nyam āsā* (āscyāk Jāy). *Āplī corḍā āykanāt āni āplyā sāṅgyācō apmān kartāt mhaṇ āvay bāpūy puṣkaḷ pāḷī* (tāṅgelyā) *āṅgar valāt* (khēs kartāt).

The first passage clearly shows the influence of the Portuguese construction of sentences in action, giving almost a word for word translation of a Portuguese sentence. It is a clear indication of the manner in which the gx. literature has come into existence under the guidance of Portuguese missionaries who evidently

¹ L' Indo-aryen. p. 307.

introduced this translation method as the best way of building up a new ecclesiastical literature. Further, the compulsory introduction of Portuguese by law in the seventeenth century to the exclusion of the mother-tongue may have naturally hastened this process of changing the sentence construction. This change is not seen, for example, in Father Stephens' first Konkani grammar.

As the subject of word-order in NI-A. sentences has already been dealt with by Bloch in his *L'Indo-Aryen*, it will not be necessary to repeat here the general characteristics shared by Konkani along with the other NI-A. languages.

§ 309. A brief discussion here is indicated in virtue of § 275 above about the syntactic difference between transitive and intransitive forms of the Imperfect or Past.

When the termination *-la* is added on to a verb with an intransitive meaning the OI-A. system prevails: *vrkṣaḥ patitaḥ* > s. *rūku paḷḷo*. Similarly when the original base is transitive the passive meaning is obtained and the OI-A. construction remains unchanged: *mayā kathitam* : s. *hāvē sāṅglē, tānnē mhaḷḷē*, etc.

The other construction mentioned by Bloch about the object of action which should normally be in the direct or subjective case, but which has, as in Hindi and particularly in the North-West and Eastern groups of languages, taken postpositions, has become quite normal in Konkani: *hāvē Rāmaka mārlo* instead of *Rāmu mārlo*: of course examples like *tānnē mūsu mārlo* 'he has killed a fly' are perhaps as common as *mūsāk mārlo*.

A certain confusion is seen in types such as *tū kūma kartū* 'will you work?': *tūvē kūma kellē* 'have you worked?' leading to *tū kūma kellē*? Here the transition seems to be due to the stress and rapidity of speech habit among the speakers of these dialects, for the question *koṇē* always elicits the indirect form.

With a few verbs, however, the direct form replaces the logical subject which should normally be in the indirect form of the instrumental: *hāva tē visarlo* instead **hāvē tē visarlē*. For a list of such verbs see *La langue marathe*, p. 252.

IV. Conclusion

§ 310. In §§ 7-11 we have seen that the treatment of *r* is normally *a* in Konkani. In this early innovation Konkani agrees

with the South-West and South dialects of NI-A. as well as MI-A. See Turner, *Position of Romani*, p. 7.

Similarly in the treatment of *ɾ* of OI-A. Konkani shows a preference to the dental treatment, see § 86-2* agreeing with the South-West and Central groups.

The third innovation with regard to Sk. *kṣ* shows in Konkani the regular *cch > s* treatment, agreeing again with the South-West group, 139 (β).

Sk. *sm* regularly becomes *mh > m* in Konkani, 140 (β). This is again in conformity with South-West treatment.

Treatment of Sk. *tv > pp*, § 137 (b), agreeing with the Central groups; examples of the dental treatment with respect to *tv* are not much in evidence but with respect to *dv* the dental treatment is regular; but still there are exceptions, showing the labial treatment.

Initial *y-* becomes *j-* in Konkani, § 106, diverging from the North-West and Southern groups but agreeing with the rest.

Intervocalic *-m-* becomes *-v-* or *-v-*, § 113, again differing from the North-West and Southern groups but agreeing with the rest.

The early isoglosses mentioned above are reproduced below from Turner's *Position of Romani*, § 27 with the necessary modifications for Konkani given in the last column.

Sanskrit North-West South-West Central East South Konkani

ɾ	ɾl	a	i, u	a ?	a	a
ɾt	t	t	t	t	t	t
kṣ	cch	cch	kkh	kkh	cch?	cch > s
sm	sp, ss	mh ?	mh	mh	mh?	mh > m
tv	tt	tt	pp	pp?	tt?	pp
dv	dd	dd	bb	bb?	dd?	dd
y-	y-	j-	j-	j-	y-	j-
-m-	-m-	-v-	-v-	-v-	-m-	-v-, -v

In all these cases it will be observed that Konkani agrees principally with the South-West and to some extent with the Central group. There can therefore be little doubt that judged by its early innovations, Konkani belongs to the same group to which Marāṭhi and Sinhalese (and perhaps Gujarati) belong.

§ 311. In the last section we considered only such innovations as actually occurred in MI-A. and traces of which were actually seen in OI-A. itself. Let us now take up the question of later innovations. The chief innovation in this category is the

change of *s* to *ś* in the presence of front or palatal vowels, § 107. In this new innovation Kōṅkaṇī agrees only with Marāṭhī.

Compensatory lengthening (see § 26ff.) is an important innovation affecting the group Gujartī, Marāṭhī, Hindi, Central Pabari, Nepali, Bihari Bengali and Oriya, in opposition to the North-Western group.¹ It will be thus be seen that Kōṅkaṇī also belongs to this group, and the preservation of consonant length from MI-A. with a long vowel in certain Kōṅkaṇī dialects may be secondary and not an original characteristic. Further research is needed on this point.

Initial *v-* (§ 106) remains unchanged in Kōṅkaṇī. In the Central and Eastern groups this has become *b-*, probably at a comparatively late date, but compatible with the period for which the NI-A. begin to make their appearance. The preservation of *v-* initial is characteristic of the West and the North-West where it remains as *w* or a bilabial *v*, with a few notable exceptions.² Here again Kōṅkaṇī shows its Western characteristics.

§ 312. The phonological data indicated above show that so far as the earliest innovations are concerned Kōṅkaṇī agrees with the South-West in the majority of its characteristics and partially with the Central when there is a divergence between these two groups. In its later innovation of *s* > *ś* in the presence of palatal vowels it agrees definitely with Marāṭhī.

§ 313. In its vocabulary Kōṅkaṇī today shows a large number of vocables preserved in Old Marāṭhī but for which modern Marāṭhī has coined other expressions. This topic has been dealt with a number of times by various scholars. Reference may be made in this connection to the short list given by Dr. Chavan in his work.³ He also notices therein a number of Kōṅkaṇī vocables which he finds only in Gujarātī and not in Marāṭhī. Now the geographical location of Kōṅkaṇī does not justify the inclusion of such of these Gujarātī vocables as have not come to it through Marāṭhī, unless we posit their infiltration in Kōṅkaṇī at an earlier period and their preservation subsequently in it, without being replaced by the cognate Marāṭhī

¹ *Position of Romani in Indo-Aryan*, § 45

² *Ibid.*, § 31.

³ *Konkan and the Konkani Language* pp. 40-41.

vocables. There are a number of Old Gujarati vocables preserved in Konkani but not in modern Gujarati, and it would be interesting to investigate in great detail this fascinating subject.

It will generally be noticed in studying NI-A. languages from a historical point of view that many of the earlier vocables noticed at the beginning of the older stage of NI-A. are supplanted in each individual language by other forms which are then exclusively used. In this manner the supplanted vocables soon become obsolete, but the dialects which reach back to these old strata and which survive today show traces of a large number of them. A study of such vocables would be interesting in view of the light they can throw upon the possible affiliation of these dialects to these earlier sources. This subject has been touched here only to indicate the scope for further lines of research in these interesting dialects.

A consideration of the vocabulary shows that in its purely inherited form the dialects of Konkani are nearest to Marathi and Gujarati.

§ 314. Turning to the question of nominal formation we notice that in the case of enlarged substantives the nominative masculine in Konkani shows the -o form in opposition to the -ū form. Thus Konkani *ghōḍō* agrees with Sindhi, Gujarati, Rajasthan and Nepali as against Marathi, Hindi, Braj, Panjabi and Bengali. In between these groups come Kashmiri and Shina.

In the plural of the same case we have Konkani -e form (<*aya) agreeing with Marathi in opposition to Gujarati -ū form.

§ 315. Another basis for affiliating Konkani is afforded by morphological considerations.

(a) Konkani -čo (cī, cē) agrees with Marathi.

(b) Konkani -kū agrees with Hindi -ko.

(c) Konkani *thā(k)unu* etc. has a parallel in Oriya and Bengali, § 219 above.

(d) Konkani gen. -gelo is parallel to the Marathi dative -lā.

(e) Konkani past participles in -la have cognates in Marathi, Gujarati and Bengali.

(f) The causative suffix in -aya- differs from Marathi and all other NI-A. languages where it does not subsist in this form. The -ūaya- forms in Konkani have cognates in all NI-A. lan-

guages, but in Konkani itself are formed from verbs ending in vowels (*khā-vay-tā*, *pi-vay-tā*).

It will be clear from (a), (d) and (e) that Konkani agrees with Marāṭhi and differs from it as regards (b), (c) and (f.).

§ 315. Taking into account all the main features of Konkani we may now definitely assign it to the South-Western group (having Marāṭhi and Gujarati as its nearest of kin) with a tinge of the Central group (Hindi, especially in the dative postposition *-kā*). The differentiations noted in the formation of the direct sing. of masc. nouns in their extended form and the divergent postpositions for the dative clearly mark off Konkani as a separate language from Marāṭhi, preserving in many respects an earlier stage of development. Its position as a separate language (and not a mere dialect) is thereby proved, but phonological considerations show that both belong to a common parent Prakrit.

§ 316. Very little is known about the early history of Konkani. The first notice and description of the language is to be found in Father Stephens' grammar. The study of Konkani is chiefly due to the efforts of Christian missionaries and a reference to Dr. Mariano Saldanha's paper on the history of Konkani grammars¹ will make this abundantly clear. For the historian of Konkani J. H. da Cunha Rivara's *Ensaio Historico da Lingua Concani*, 1857, is still a standard work of reference.

It is commonly averred that before the advent of the Portuguese there was a flourishing Konkani literature in Goa which was destroyed by the Portuguese inquisition which commenced by a ruling of 30th June 1541 and continued for nearly two centuries.² But the fact that the Christian missionaries themselves were studying the native tongue and composing grammar shows that the mother tongue continued to be in vogue in spite of persecutions. But of literature as such we have no traces. The efforts of Father Stephens did not give us any Konkani literature, his own *Purāna* being in the form of Marāṭhi current in Goa during the sixteenth and early part of the seventeenth centuries. It would appear from this, as well as from the absence of any

¹ BSOS, 8.

² *The origin of Konkani Language*, by Dr. Santana Rodrigues, pp. 11-14.

literature in Konkani outside Goa before the seventeenth century that Konkani at no time enjoyed the status of being a medium of serious literature or a court language.

This absence of literature perhaps explains the reason why Konkani has survived to this day as a homely language of communion between one and a half million people most of whom are bi- or tri-lingual. It is also some times averred that the Portuguese persecutions were so sudden and violent that the Brahmins who fled from Goa had no time either to carry away their family gods or literature with them. Nevertheless the gods have survived and the temples are still in existence, but there is very little trace of pre-Portuguese Konkani literature. Unless fresh evidence is forthcoming (and this is hardly to be expected, as even Marathi manuscripts hardly reach back to the sixteenth century and very few Sanskrit manuscripts go beyond the fourteenth) we have to assume that there was no literature worthy of its name in these dialects.

§ 317. As Konkani at no subsequent period became either a court language or the language of literature, there was no binding force which could evolve one standard language. At least with the incoming of the Portuguese and the whole-sale conversion of the Hindus many of the high class Brahmin communities emigrated from Goa before they were overtaken by the zealous missionaries. These migrations must have taken place in several waves, for already in the *Hortus Indicus Malabaricus* of the seventeenth century we find evidence of Konkani Brahmins settling down in Malabar, the southern extreme point of Konkani extension. Thus already in the seventeenth century Konkani speaking Brahmin communities occupied Cochin, South and North Kanara and the Ratnagiri districts. The migrations must have naturally taken place along the coast-line and thence extended inwards. The rivers may also have played an important part in these migrations.

§ 318. Viewing the conditions today we may safely presume that Konkani was not the language of a single homogeneous community but of a heterogeneous group including Brahmins as well as non-Brahmins. For the dialectical differences we notice are not merely due to this Brahmin-Non-Brahmin classification but is more or less co-extensive with the communities among these

two major groups. Thus the classification of Konkani goes along hand in hand with the social and communal stratification of society, or guild, as instanced by the language of the Sonārs of Goa or the Gavdis of the two Kanaras. Even within the same community there have been recent differentiations between the dialects spoken in South and North Kanara. Thus we have a. and na, gs. and ngs. and so forth.

§ 319. The main group of Konkani speakers are naturally the Sarasvat Brahmins on the one hand, and the converted Christian community of Goa and the two Kanaras. The social fabric of the Brahmins was carried over even after the conversions took place, and the highest caste Christians were naturally the Sarasvat Brahmins who were thus forcibly converted.

The entry of the Sarasvats into Goa is still a matter for historical investigation; for they look upon Kashmir as their place of origin and depending upon mythical and semihistorical facts contained in the Sahyādri Khanda of Skanda Purāṇa trace their perigrinations to Goa via Trihotra. So far as our present enquiry is concerned the history of this migration is not of much importance to us, although it might throw some light on the peculiar vocables which have survived in the dialects of Konkani. Until this history is unravelled we are not in a position to say anything more about the manner in which they adopted the Konkani language.

§ 320. As we have seen in detail in the sections on Phonology and Morphology Konkani is derived from the South-Western Prakrit traces of which are seen for instance in the Gīrṇar version of Aśoka's edicts. Moreover it shares such a large number of Old Marāṭhi and Gujarati vocables which are lost in the modern forms of those languages that geographically we have to place the origin of Konkani between Marāṭhi and Gujarati. As the dative postposition *-ka* is observed even from the earliest specimens now available, we have to place its origin within the sphere of influence of the Central group. The question regarding exact provenance of the language will have to be left for future historians of these dialects.

§ 321. It would thus appear that since its very birth Konkani became the mother tongue of a number of communities. The fact

that about a million and a half people speak it today in opposition to almost seventeen million speakers of Marāṭhi will indicate that Konkani must have enjoyed considerable popularity as a language from the earliest times. And although the present division into a large number of dialects might not characterise the initial stages of its development, there must have been seeds of this differentiation from the very beginning. Even Marāṭhi in its old stage shows several such differentiae in the literature produced in different parts. These differentiae became the basis of dialect forms which ultimately diverged to form separate dialects within the same language group, retaining all the principal features of the language differentiating them from the dialects of Marāṭhi, but developing peculiarities of pronunciation, stress, and even vocabulary which marked them off from one another.

The caste system as well as the guild system in the social fabric of Goa and the Kanaras before and during the advent of the Portuguese helped in the formation of several distinct dialects.

§ 322. Except for some recognition given to Sarasvat Brahmins by the court at Nagar, the capital of the Keladi Kings,¹ and this is mostly traditional account, we have no instance of royal patronage either for Konkani or the speakers of this language in any medieval account. Moreover the fact that the early settlers had fled from Goa to the Karnatak, Malabar and Southern Maratha country during the Inquisition period urged on them the necessity of mastering the different court languages of these dominions. For at no time could the Konkani speakers be called great industrialists or soldiers. Being Brahmins they gloried in the tradition of Sarasvati and the only avenue for them was in the administrative service of the different dynasties ruling in those parts where they intended to settle down. The need of mastering these neighbouring court languages such as Kannāda, Malayalam or Marāṭhi set up bilingual or even trilingual speakers among the devotees of Konkani. This polyglottism forced by economic conditions on these speakers early in the sixteenth century has continued even to this day.

¹ S. S. Talmāki, *Sarasvat Families*, Part, I, p. 35.

The first effect of such polyglottism resulted in the incursion of a large number of vocables in Koṅkaṇī drawn in from these sources. Thus the dialects spoken in the two Kanaras drew upon Kannada for fresh vocables; the southernmost dialect of Cochin borrowed a number of vocables from the language of Malabar, while the settlers in the Marhata country drew upon the cognate Marāṭhī to enrich its own vocabulary. But the vitality of the Aryan tongue has resisted the wholesale incorporation of foreign matter, and it is surprising that the number of such words in Koṅkaṇī are not greater than those which have filtered into the greater NI-A. languages such as Marāṭhī or even Gujarāṭī. Even Sanskrit shows a very great percentage of Dravidian incursions in its phonology and vocabulary, and it is no wonder that a language like Koṅkaṇī which never became the proper vehicle for literary expression had cause to borrow such vocables from neighbouring court languages which the speakers had perforce to study for their own economic and political upliftment.

While Koṅkaṇī successfully resisted the influences of its more powerful neighbours in the Indian field and preserved intact its phonology and morphology, it was not so successful in its fight against Portuguese. We have already seen that *gx.* shows a complete subservience to Portuguese word-order in its sentence construction. This in itself shows what political persecution is capable of doing to a given language which has no literature of its own to fall back upon. Besides this, the number of Portuguese words which now form part of *gx.* vocabulary is far in excess of such words borrowed by NI-A. as a whole.

The inherent weakness of Koṅkaṇī caused by the absence of a native literature may thus be seen in its reaction to non-Indian languages such as the Portuguese and English. While it may be admitted as a general rule that the earlier generations knew their mother-tongue well enough, the introduction of English as a medium of education from the High School stage has brought in complications. If one listens to the common speech of the present generation of Koṅkaṇī speakers one is shocked by its complete Anglicisation; the verbs, adverbs or prepositions have been entirely drawn from English and one would scarcely find genuine Koṅkaṇī words to the degree which is required to call

the language Konkani. To a slightly less extent we notice the same fact about the more fortunate literary languages like Marāṭhi and Gujarati.

While the NI-A. languages have survived the impact of other languages which were the court languages of different periods, they are not so insular to the influence of the modern court languages of Europe. The main cause of this change is to be sought in the policy introduced in the last century of carrying on higher and even high school education in the foreign medium which has so much upset the natural order of things that in the case of non-literary languages spoken by a completely educated community such as the one formed by Konkani speakers there is great danger of the dialects ultimately disappearing— a fact which would be of grave concern to Indo-Aryan linguists.

§ 323. This process of conversion has been going on in a different manner within the Indian group of languages. A good number of Konkani speakers consciously adopted the court language of the place of settlement as their mother-tongue and brought up the subsequent generations in those languages. Thus we have a Kannada speaking Konkani community in Mysore. More recently we have many Konkani-speaking Sarasvats adopting Marāṭhi, Gujarati or even distant Bengali as their mother tongue.

The opening up of new fields of service in British India and the States gave entry to a large number of Konkani speakers whose only means of livelihood was in the service of the Government; with the gradual industrialisation of the provinces and the establishment of large commercial houses in various centres the avenues of service increased, drawing the small number of these speakers from their original homestead to distant parts. A new set of circumstances has been introduced into the already complicated history of Konkani, and unless a great genius of the rank of Kālidāsa or Rabindranath gives a fresh lease of life to this language of homely communion and raises it to the level of a polished literary medium, the future for it is not very bright.

§ 324. Recently there has been a conscious attempt in Goā to raise this language to the rank of a literary medium. Many literary works of great merit have been written, for instance, by Mr. Valavalikar. A number of plays have been written and

and who pursue the goldsmith's profession generally speak a dialect of Konkani. Kaka Kalelkar has referred to their dialect and promised a detailed study.

Another of the less known dialects is Gāvḍi, spoken by a wandering tribe in the Kanaras and in Cochin who deal with and specialize in herbs. In this connection it would be worth remembering that in *Hortus Indicus Malabaricus* it was the cooperation of Konkani Brahmins which gave Van Rhee the specimens found in Malabar with their native names.

§ 326. The present study of the formation of an interesting language has now come to a conclusion after a period of nearly six years. The main object with which it was undertaken was to stimulate interest in the speakers of these dialects in the study of their own mother tongue in all its completeness and to show the methods which should be applied to that study from the modern scientific point of view.

There are many gaps in this study; particularly for the less known dialects we have still to gather fresh material from the fast disappearing communities. Among the most urgent needs are detailed descriptive grammars of all such dialects, with a study of their phonetics and as complete a lexicon as possible. Perhaps any folk-songs, proverbs, etc. which may still be retained in them need proper recording. Above all, I appeal to scholars in each of these dialects to study their own dialect carefully along the lines which I have tried to illustrate here.

The present work has shown in general the main lines of development of Konkani as a language. It is now up to the speakers of each individual dialect to study it in this light, to fill in the gaps wherever they exist, and to recover as much of the dialectical material as it is possible at a time when such material is positively in the danger of being wiped off.

Another work of prime importance which will throw welcome light on the development of Konkani is a well-documented history of Konkani communities from all available early and medieval sources, and particularly on the entry of the Sarasvats in Gomantaka. Only a careful scholar specialising in South Indian History and acquainted with the first-hand sources of such history will be able to undertake this study.

INDEX

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ĀŪṬA three and a half. (ngs. g. *āuṭ*)
238. [Sk. *ardha*-**tūrtha* : Pk. *addhutta*-, *addhutta*-; M. *auṭ*, *auṭ* three and a half, *auṭkē* three and a half or any multiple of it, *auṭkī* a table of the multiples of three and a half; G. *āṭhu*, *ūṭh*. For **tūrtha*- cf. Sk. *turiya*- and NIA I 401.]

s. AGAḶU m. a bar, latch, bolt. 12 A. [Sk. *argala*- mn. bar, cf. *sārgadah* barred : Pa. *aggala*- mn., Pk. *aggala*- m.; M. *āgaḷ*, *āghaḷ* mf., G. *āglo*, *āgḷi*, N. *āglo*. BLOCH 286,^a TURNER 33^a, CGK 12.]

s. AGUṢṬĒ, x ĀGUṢṬĒ nx. ĀGṬĒ brazi ery, forge, furnace, kiln 12 A. (nx. *āgṣi* f., gx. *ākṣē* n. forge, *āgṣē* f. conflagration, *āgṣē-dākṣē* n. forge, *āgṣē lohārācē* forge, s. *aguṣṭikā* f.) [The feminine forms nx. *āgṣi* and s. *aguṣṭikā* go back to Sk. *agniṣṭhikā*, the s. form being a lw. with secondary assimilation or a semi-tatsama. The neuter forms show Sk. **agniṣṭhakam* : Pk. *aggiṣṭhayam*, M. *ākṣē*, *āgṣē* n.—Sk. *agniṣṭhāk* : Pa. *aggiṣṭho*. M. *āgṣā* shows Sk. **agniṣṭhakah*; other cognates in NI-A. are derived from Sk. *agniṣṭhikā*. Cf.

staged in Bombay in s. A renaissance is slowly coming in, but how far it will succeed is a question which the future will decide.

On the other hand a unificatory movement is afoot to mingle Koṅkaṇī with Marāṭhī and to adopt Marāṭhī as the common medium. And the conditions are quite favourable, for Marāṭhī is the nearest to Koṅkaṇī, being derived from the same common ancestor, and a large percentage of the Koṅkaṇī speakers are already conversant with the literary Marāṭhī through the literature of the Saints. But these are problems which would scarcely interest a linguist dealing with the formation of the language. They are of interest to the general linguist alone, and perhaps to political groups. Some general linguist may perhaps undertake this study at a future date when the evolution towards integration or disintegration has already progressed sufficiently.

§ 325. It is not possible to give here an account of all the Koṅkaṇī dialects which are in existence today. A real field investigation may reveal a number of hitherto unknown dialects in this group. I shall merely give some information of the major dialects which have come to my notice.

In the above sketch of the formation of the language we have taken into consideration three representative dialects each of the Brahmin and Christian groups.

s. represents the dialect of the Chitrapur Sarasvats, a highly intellectual community where both men and women have a craving for higher education. At the last census organized by the community in Bombay the total number of people in the community came to about 20,000. A large number of these is naturally to be found in Bombay and its suburbs, probably a fourth of the community staying there. From this community members have gone and settled down in all parts of India. This dialect has two forms as current in South and North Kanara respectively with a distinct accent for each.

gs. is the language of the Gauḍa Śārasvats who not only occupy the two Kanaras along with the Chitrapur Sarasvats but have extended to Cochin also and speak an allied dialect which we distinguish as c. The Sarasvats and particularly the Gauḍa Śārasvats who have remained in Goa speak a dialect which they themselves style as Gomantakī, designated by us as g.

The Christian dialects have been distinguished by us as *x*, spoken in South Kanara, *ux*, as spoken in North Kanara and *gx*, as spoken in Goa and the north. The Christian community has spread as far north as Karachi and has added immensely to the prestige of Konkani literature. While the literature published by the Brahmin communities has been invariably in the Devanāgarī characters, the Christian communities have employed Kannada and Roman characters as well.

The rest of the dialects in general are distinguished either by caste name or the name of the place. Thus the Konkani dialect spoken in the Belgaum district has been returned in the Linguistic Survey of India as Bārdeskari. Similarly the *K*. spoken in Sāvantvādī has been designated by me as *sv*. in my Comparative Glossary.

According to the LSI, the Kudali dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the South, to Deogad, Kankoli, the Phonda Ghar in the north. The eastern and western boundaries are the Sahyādri Hills and the Arabian Sea respectively. It is also spoken in Bombay Town and Island. The numbers returned for the LSI are 183,600 for Sawantwadi, 302,000 for Ratnagiri and 90,000 for Bombay Town and Island.

Dāldis or Nawāits are a caste of Muslim fishermen, claiming an Arab descent, and speaking a broken Konkani. They are found in Bombay Town and Island, Janjira, Ratnagiri and the two Kanaras. Their dialect agrees most with Kudali. I have included in the Glossary *dk*. and *dj*. being the Dāldi dialects spoken in Karwar, and Janjira, from the specimens in the LSI.

The Chitpāvani is the mother tongue of the Chitpāvans or Konkaniasthas found in Ratnagiri, Sāvantwadi and Bombay Town and Island. They speak standard Marāṭhi for intercommunal intercourse, but reserve Chitpāvani for their home tongue. Of course with the newer generations and owing to conditions specified already it is fast disappearing. This dialect forms a connecting link between the dialects of Konkani and those of Marāṭhi.

Besides these there are a number of other dialects not recorded in the LSI. The so-called Saurāṣṭra Brahmins of Āndhradeśa who are also found in parts of H. E. H. the Nizam's territory,

and who pursue the goldsmith's profession generally speak a dialect of Konkani. Kaka Kalelkar has referred to their dialect and promised a detailed study.

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derived from Sk. *agniṣṭhikā*. Cf.

Kan. *aggisige* etc. BLOCH 290¹; TURNER 1^b *age(hi)*, CGK 12.]

2. *g.* *AGRĀRA* n. a village, residential locality 55. [lw. with secondary assimilation from Sk. *agrahārah*]

3. *AŅKO*, x. nx. *g.* *AŅKO* m. a number, numerical sign or figure 121. (also written *ānko*; x. *aniko*, nx. *g.* *ānik*). [The -o forms of K. go back to Sk. **ankakah*;—Sk. *anikāh*; Pa. Pk. *aniko*, M. *ānik*, *anikk* m. G. *anik* mn., *ānik* m. BLOCH 285¹, TURNER 6^b *anika*, CGK 1.]

4. *n.* *AŅCI* shirt, vest, bodice 60 a. [Sk. *angikā* bodice; M. *angi* f. the long body garment or frock of a child, *āgi* f. loose garment; G. *āgi* f. a coat presented to the bridegroom by his maternal uncle, *angi*, f. *angiyū* n. small coat, *angiya* m. a sleeveless jacket for women reaching up to the waist, H. *āgiyā* f. bodice, small vest. CGK 5.]

5. *AJŪNI*, *ogx.* *ĀZUNU*, x. nx. *g.* *ĀZUN* 29 vi; *g.* *AJŪN* 26 a i. Yet, nevertheless; still, till now. [Sk. *adya + ahanah*, cf. Ved *idā(nim) ahanah*; Pa. *ajjunha*, M. *ajūn*]

6. *AŅJANA* pigment, collyrium 60 a. [lw. with -n- from Sk. *añjanam*; Pa. *añjanam*, Pk. *añjanani*, M. G. *añjan*.]

7. *g.* *AṬIGĀ* a net-work of bamboo hanging from the ceiling used as a depository 12 A. (x. *āṭāḷgi* f., depository). [A semi-tatsama from Sk. *āṭālikā* with -l- in s *g.*, but with the expected -l- in x. From this *āṭālikā* we have M. *aṭāli* f. raised terrace, G. *aṭāri*, *aṭāli* f. balcony, H. *aṭāri* f. terrace, N. *aṭāh*. From Sk. *āṭālakah*; Pa. Pk. *aṭā-lako*, Pk. *aṭālagō*, *aṭālayo*, M. *aṭāḷā* (and *atolā*, *aṭvalā*) m. platform in the field, H. *aṭāḷā*, Sgh. *atalu*.—Sk. *āṭālah*, Pa. *aṭālo*; H. *aṭāl* pile, stock. Cf. Kan. (h) *adlige*. BLOCH 286^b TURNER 9^a *aṭāli*, CGK 16.]

8. *g.* *AṬHĀSI*, x. nx. *OTṬYĀOISI*, *g.* *OTṬHĀSI* eighty-eight 229. (nx. *āṭhyāsim*, s. *g.* *āṭtāsim*, *g.*

āthosi). [Sk. *asṭhāṣītiḥ* f. M. *asṭh-yāsi*, G. *aṣṭhāsi*, H. *aṣṭhāsi*. TURNER 9^a CGK 1.]

9. *g.* *AṬṬĀVANNA* x. nx. *OTṬĀVON*, *g.* *AṬṬĀVON*, fifty-eight 229. (nx. *āṭṭhātan*, *g.* *āṣṭhātan*, x. *oṣṭhātan*). [Sk. *asṭṭvāṇcāsat* f.; Pk. *aṭṭhā-rannani*; M. *aṣṭhātan*, G. *aṣṭhātan*, H. *aṣṭhātan*, etc. TURNER 9^a CGK 66.]

10. *g.* *AṬṬYĀNNA*, x. nx. *OTṬYĀNOVOI*, *g.* *ĀṬHĀYŌI* ninety-eight 229. (nx. *āṭṭhyānōy*, *g.* *āṭṭhōi*). [Sk. *asṭṭ-naiṣṭik* f.; Pk. *aṭṭhānauim*; M. G. *aṭṭhānar*, G. *aṣṭhānū*, H. *aṣṭh-ānuc*. TURNER 9^a, CGK 65-6.]

11. *g.* *AṬṬYĀSTARI*, x. nx. *ĀṬṬYĀSTOR*, *g.* *ĀṬHĀSTOR* seventy-eight. 229. (*g.* *āṭṭastor*, x. *oṣṭe-ostor*, nx. *āṣṭh-āstar*). [Sk. *asṭṭasṭarīḥ* f.; Pk. *aṭṭhastarīm*; M. *aṣṭhastar*, G. *iṣṭoter*, H. *aṣṭastar* TURNER 9^a, CGK 65-6.]

12. *g.* *ĀṬHĀR* eighteen 40. Cf. *ĀṬHĀR*.

13. *g.* *ADKHAṬĀ* obstructs, gets in the way, hinders, 26 a i. (cf. x. *ādkaḥ* f. hindrance, *g.* *ādka(h)ol* n. difficulty, nx. *ādkaḥai* n. f.) [cf. M. *adk-(h)añē* to stumble, hit against, *adkhaḥ* n. hindrance. For *ad-* in the K. and M. words cf. *adḍa-* of Sk. and Pk.; the second member is from Sk. *Vskhal-*. CGK 69-70]

14. *ADCAN* difficulty, s. *g.* *ADCANI*, *g.* *ADCAN* 39. (*g.* *adcan* f., *g.* *adcon* f., cf. K. *adcatā*, nx. *adcanik*, *adconik*, *g.* *adcone*, *adcone*, *ad-cūmk*). [Cf. M. *adcan* f. pressure, urgency, distress; G. *adcan* f. inconvenience; H. *adcan* f. difficulty; connected with Kan. *adacu* to press closely, Ta. *adei*, *adeiju*, Te. *adacu*, *adacm*; cf. Kan. *adaku*, Ta. *adukku*. CGK 17-8]

15. *g.* *ADDECA*, *g.* *g.* nx. *ODCC* 80 b 2: s. *g.* *ADDECA* 87 3^a, 129, 233, x. nx. *g.* *ODIC* 129; x. nx. *g.* *ODEC*, *ODLI* 233 two and a half. [Cf. M. *adic*, *adce*, *adje*; G. *adhi*, etc. K. and M. *adic* go back to Sk. *adha-** (*t*) *tya-*; Pk. *adha-** (*t*) *icca-*, cf. Amg. *tacca-*

- Kan. *aggiſige* etc. BLOCH 290^b, TURNER 1^a *aggihi*, CGK 12.]
4. *gs. AGRĪRA* n. a village, residential locality 55. [lw. with secondary assimilation from Sk. *agrahārah*]
5. *AŅKO*, x. n. *gx. AŅKO* m. a number, numerical sign^{or} figure 124. (also written *amko*; x. *amko*, nx. *gx. amk*). [The -o forms of K. go back to Sk. **ankakāh*;—Sk. *ankāh*: Pa. Pk. *amko*, M. *amk*, *amkh* m. G. *amk* mn., *amk* m. BLOCH 285^a, TURNER 6^a *anka*, CGK 4.]
6. *nx. AŅGI* shirt, vest, bodice 60 a. [Sk. *aṅgikā* bodice; M. *aṅgi* f. the long body garment or frock of a child, *āṅgi* f. loose garment; G. *āṅgi* f. a coat presented to the bridegroom by his maternal uncle, *aṅgi* f. *aṅgiyū* n. small coat, *aṅgiyo* m. a sleeveless jacket for women reaching up to the waist, H. *āṅgiyā* f. bodice, small vest. CGK 5.]
7. *AJŌNI*, *ogx. AŽUNU*, x. nx. *gx. AŽUN* 29 vi; g. *AJŪN* 26 a i. Yet, nevertheless; still; till now. [Sk. *adya*+*ahnah*, cf. Ved. *idā(nim) ahnah*: Pa. *ajjunho*, M. *ajūn*.]
8. *AŅJANA* pigment, collyrium 60 a. [lw. with -n- from Sk. *añjanam*: Pa. *añjanam*, Pk. *añjanam*, M. G. *añjan*.]
9. *gs. AṬIGĀ* a net-work of bamboo hanging from the ceiling used as a depository 12 A. (x. *āṭṭāgi* f. depository). [A semi-tatsama from Sk. *aṭṭālikā* with -l- in s. *gs.*, but with the expected -j- in x. From this *aṭṭālikā* we have M. *aṭṭāli* f. raised terrace, G. *aṭṭāri*, *aṭṭāli* f. balcony, H. *aṭṭāri* f. terrace, N. *aṭṭāli*. From Sk. *aṭṭālakāh*: Pa. Pk. *aṭṭā-lako*, Pk. *aṭṭālagō*, *aṭṭālayo*, M. *aṭṭālā* (and *aṭolā*, *aṭvalā*) m. platform in the field, H. *aṭālā*, Sgh. *aṭālu*.—Sk. *aṭṭālah*, Pa. *aṭṭālo*: H. *aṭāl* pile, stock. Cf. Kan. (h)*adlige*. BLOCH 286^b TURNER 9^a *aṭāli*, CGK 16.]
10. *gs. AṬHĀSĪ*, x. nx. *OTṬYĀOŚĪ*, *gx. OTṬHĀSĪ* eighty-eight 229. (nx. *āṭṭhyāśīh*, s. *gs. āṭṭāśīm*, *gx. āṭhoṣī*). [Sk. *aṣṭhāśīti* f. M. *aṣṭh-yaśī*, G. *aṣṭhyāśī*, H. *aṣṭhāśī*. TURNER 9^a CGK].
11. *gs. AṬṬHĀVANNA* x. nx. *OTṬHĀVAN*, *gx. AṬṬHĀVAN*, fifty-eight 229. (nx. *āṭṭhūan*, *gx. āṭṭhūan*, x. *aṭṭhūan*). [Sk. *aṣṭapācāśat* f.: Pk. *aṣṭhā-varnam*; M. *aṣṭhāvan*, G. *aṣṭhāvan*, H. *aṣṭhāvan*, etc. TURNER 9^a CGK 66.]
12. *gs. AṬṬHĀNĀVĪ*, x. nx. *OTṬYĀNOVĪ*, *gx. AṬṬHĀNŌI* ninety-eight 229. (nx. *āṭṭhānāvy*, *gx. āṭṭhānōi*). [Sk. *aṣṭanatiṣṭi* f.: Pk. *aṣṭhānāvim*; M. G. *aṣṭhānav*, G. *aṣṭhānū*, H. *aṣṭhānec*. TURNER 9^a, CGK 65-6.]
13. *gs. AṬṬHĀSTARI*, x. nx. *AṬṬHĀSTOR*, *gx. AṬṬHĀSTOR* seventy-eight. 229. (gx. *āṭṭastor*, x. *oṣṭe-ostor*, nx. *āṭṭh-āstar*). [Sk. *aṣṭaśaptatiṣṭi* f.: Pk. *aṣṭhahattarim*; M. *aṣṭhehattar*, G. *iṣṭoter*, H. *aṣṭhattar* TURNER 9^a, CGK 65-6.]
14. *gx. AṬṬHĪ* eighteen 40. Cf. *AṬṬHĪ*.
15. *gs. AṬṬHĀLTĀ* obstructs, gets in the way, hinders. 26 a i. (cf. x. *āṭkal* f. hindrance, *gx. āṭk(h)oj* n. difficulty, nx. *āṭkhalni* f.) [cf. M. *āṭk(h)alāṇ* to stumble, hit against, *āṭkhūl* n hindrance. For *ad-* in the K. and M. words cf. *adṭa-* of Sk. and Pk.; the second member is from Sk. *ṣkhal-*. CGK 69-70.]
16. *AṬCĀN* difficulty, s. *gs. AṬCĀNI*, *gx. AṬCĀN* 39. (gx. *aṭcam* f., *gx. aṭcon* f., cf. K. *aṭcatā*, nx. *adcūmī*, *aṭcomk*, *gx. aṭcone*, *aṭcoune*, *odcūmī*). [Cf. M. *adcan* f. pressure, urgency, distress; G. *aṭcan* f. inconvenience; H. *arcan* f. difficulty; connected with Kan. *aṭacu* to press closely, Ta. *adei*, *aṭeju*, Te. *aṭacu*, *aṭamcu*; cf. Kan. *adaku*, Ta. *adukku*. CGK. 17-8.]
17. *gs. AṬDECA*, g. *gx. nx. OṬEC* 80 b 2; s. *gs. AṬDECA* 87 3^a, 129, 233; x. nx. *gx. OṬEC* 129; x. nx. *gx. OṬEC*, *OṬEC* 233 two and a half. [Cf. M. *aṭic*, *adē*, *adje*; G. *adhī*, etc. K. and M. *aṭic* go back to Sk. *ardra-ṭṭiya-*: Pk. *addha-ṭṭicca*, cf. Amg. *tacca-*

Sk. *alavayah*, *alatanaka*:- Pa. *ala-*
piko, Pk. *alonia*:- M. *alñi*, G. *alunā*.
BLOCH 290^a, TURNER 25^a *alimu*,
CGK 42.]

s. gs. *ĀIKATĀ* listens, hears 80 b 2^o. (gv.
āikonik, s. gs. *āikūka*). [BLOCH con-
nects M. *aikyē* with a possible Pk.
ahikkhana < Sk. *abhiḥs-* 301^a with
a question mark and characterises
it as an isolated word with obscure
etymology. Can it have connec-
tion with Pa. *ā-rikkhali* 'relates',
Amg. *āikkhai* 'addresses a sermon
to' with possible extension from
'address' to 'cause to hear'?)

s. gs. *ĀITVĀRU*, *ĀITĀRU* Sunday 51. [Sk.
ādityavārah:- M. *aitvār*, G. *āitvār*,
itār, BLOCH 301^b.]

gx. *ĀUKĀS* m. time, interval 25β 1 b
(s. gs. *ai kāsu*, nx *ai kāś*). [Jw. Sk.
avakāśah:- MGH. *avkāś*, N. *avakāś*
Turner q v.]

nx. *Āk* m. figure, sign, numeral, num-
ber 60 a. (gv. g. *ām̐k*, s. gs. x
amko). [Sk. *ankah*, *ankakah*,
M. G. *āmk*, N. *anka* TURNER q v.]

s. gs. *ĀNGA* n. 60 a, 121, x nx gv.
āng n 121 [Sk. Pa Pk. *angam*
M. G. *āng*, *āg*, N. *āg*, *ān* TURNER
q v.]

s. gs. *ĀNGAṆA* x. nx. gx. *ĀNGON* n court-
yard 60 a, 121. [Sk. *anganam* Pk.
aṅgaṇam, M. *angan* m., *āṅnē* n.,
G. *āṅnū*, *āṅniyū*, TURNER 33^a *ānan*,
BLOCH 285^b, CGK 46 cf Kan
angana, *amkana*, *amgana*, *amgaḥa*]

s. gs. *ĀṆṬA* n. testicle 121 (nx. *āmd*
gs. *āṇ pāri*). [Sk. *āṇḍam*. Pa. Pk.
āṇḍam:- M. *āmd*, G. *āḍ* m, M. *āḍē*
n, N. *āḍ*, BLOCH 286^b, TURNER 31^b,
CGK 50.]

x. nx. gv. *ĀNDOR* darkness, obscurity
121 [Sk. *andhakārah*. Pa. *andha-*
kāro, Pk. *andhaāro*:- M. *ādhār* m.
(and with -ka extension) *ādhārū*
G. *ādhārū*, BLOCH 287-8; TURNER
2^a *ādhārō*.]

nx. *Āv* n mucous, mucous avoided by
the nose. 16^a. [Sk. *āmāḥ* raw,

āmam constipation:- Pa. Pk. *āma-*,
M. *āv* f., G. *ām* m mucous. BLOCH
293^a, TURNER 30^a *āv*, CGK 55.]

gv. *Ās* m. drake 16 a. [Sk. *hamsāḥ*:-
Pa. *hamso*, Pk. *hamsa*:- M.G. *hās*
TURNER 631^b, CGK 56.]

gv. *ĀsALL* f. a bear 8. [Sk. *ṛkṣah* a
bear:- Pa. Pk. *accha*- whence K.M.
as:- for -*rel* of K. and -*ral* of M. cf.
Sk. lex. *bhallīkah*, *bhallah*:- Des.
bhallu- m., Pk. *bhalla*:- for M. and
K. forms cf. Sk. *accha-bhallah*.
BLOCH 289^b, TURNER 475^b *bhālu*,
CGK 56. TURNER 652^b refers to J.
PRZYLUŚKI BSL 90.196 Sk. *malluh*
m. bear who connects it with
Austro-Asiatic (with characteristic
variation m:- *bh*-.)]

gv. *Āk* n shout, call 16 b. (s.gs. *hāka*,
gv. *āk(h)cumk* to shout, *āk*
mārumk id.) [Pk. *hakkā*, *hakkāi*:-
M. G. H. N. B. *hāk*, M. *hāk*, *hāknē*,
hākṇē BLOCH 428^b, TURNER 651^a
hāk, *hāknu*, CGK 56.]

x. nx. gx. *ĀKĒ* 109 139 ii, s. gs. *ĀKHO*
53 whole, complete. [Sk. *ākṣata*-un-
broken whole:- Pa. *akkhata*, Pk.
akkhaya:- M. *ākhā*, G. *ākhū* CGK
58.]

g. s. nx. gv. *ĀG* f fire 16 c, 123 a. [Sk.
agnih m. fire. Pa. *aggi*- m. Pk.
aggi- ml., M. G. *āg* f The fem
gender observed in all NI-A. except
N WPah. *ḡan*, Ku BLOCH 290^b,
TURNER 32^b *āgo*, CGK 60.]

x. nx. gv. *ĀGOḶ* bolt, bar, latch 133 B
(s. gs. *agoḥu* q v.)

s. gs. *ĀGGAḶU*, nx. *ĀGVAḶ*, sv. *ĀGOḶ*
AGGOḶU m braid of hair, tress 12 A
[cf. Sk. *agraśalāḥ* topmost lock
of hair:- M. *āgoḷ*, *āgvaḷ*, Sgh. *ak-*
śala all of which go back to a
NI-A form **agra-śalāḥ* (see
Poona Orientalist I v 9), CGK 62.]

nx. *ĀGṬĪ* f. braziers 30 (s. gs. *agṣṭē*
q. v.)

nx. *ĀGHĪḶO* m. name of a plant, *Achy-*
ranthes aspera [cf. Sk. *āghāśāḥ* a
musical instrument, lex. the plant

- Achyranthes aspera* and with *-la* extension in Ds. *āghāṭā*. M. *āghāṭā* m., G. *āghāṭo*, *āghāṭo* CGK 62. M. *agheḍā*, G. *āgheḍo* quoted by BLOCH 286^a.]
- s. g. *ĀṢEPO* figure 121. Meaning also hook, hasp. (nx. g. *āmko*) [der. from *ānk* q. v. M. *ākdā*, *aldā* n. hook. CGK 41-5.]
- g. x. *ĀṢKVĀPOY* virginity 299 B. (cf. s. g. *āmkrūrī* f. relating to celibacy, x. *āmkrār* f. m. virgin, unmarried, *āmkrārī* f. virginity; nx. *āmkrūr* f., *āmkrūrpon* n., *āmkrūrānt*; g. *āmkrār* f., *āmkrūrpon* n.). [cf. *kumārī* f. virgin, girl, *kumārāḥ*: Pa. *kumaro* Pk. *kumara*; M. H. *kūvar* m., *kūvarī* f.; Sk. **ākumārīkā* [cf. *ākumāram* to a child), with transposition of the nasal to the first syllable, secondarily formed from Sk. *kumārā*- as *-k-* in K. shows.]
- s. g. *ĀṢIGAṆA*, x. nx. g. *ĀṢIGON* 112 1°. v. s. v. *ĀṢGAṆA*.
- s. g. *ĀṢIGO* m. a towel. [cf. M. *amgchā*, *amgochā*, G. *anguccho*, Sdh. *amgocho*, Kdh. *angōca*, H. *amgochā* quoted by BLOCH 286^a; if derived from *angavastram* following BLOCH the form Pk. **raccha* < *rattha* (< *rastra*) is to be explained by the confusion between *-tth-* and *-ch-* in Pk. Mss. cf. CGK 49 TURNER questions this derivation under *anaucho*. The word is more clearly derived from Sk. lex. *angoṇchah*, *angoṇchanam*; for the connection between *ukṣāti* *ukṣāte* sprinkles, moistens, *uñchati* gleans, *prokṣati* sprinkles *proñchati* wipes out whence **uñchati* rubs off, in the lexicon forms quoted above see my Sanskrit *kṣ* in Pāli, JBORS xxiii, part I § 10 (b). Sk. lex. *angoṇchah*, *angoṇchanam* may also be considered to be hypersanskritisations of MI-A. **anga-puñchana*) > **anga uñcha*-(na)-.]
- s. g. *ĀCĪRU* m. taboo 12 A. [lw. Sk. *ūcārāḥ* with specialized meaning.]
- f. nx. g. v. *ĀJ*, s. g. *ĀJ* today 12 A. 16 a. 129, 291; x. nx. g. *ĀJ* 291. Sk. *ājvā*: Pa. Pk. *ajja*, M. G. *āj*; for final *-i* in s. g. cf. A. *āi*, O. *āji* representing MI-A. **ajja*, earlier *-ajja*. BLOCH 290^a, TURNER 35^a, CGK 63.]
- s. g. *ĀJJO*, x. nx. g. *ĀJO* n. grand father, s. g. *ĀJJI*, x. nx. g. *ĀJI* f. grand-mother 12 A. 132. [Sk. *āyalaḥ*: Pa. *ayyalo*, Pk. *ajja*, M. *ājā*, *āja*, G. *ājo*. BLOCH 290^a, TURNER 35^a *ājjo*, CGK 63, 64.]
- x. g. *ĀṬ*, nx. g. *ĀṬI*, s. g. *ĀṬA* eight 16 a. 63, 138, 201, 229. [Sk. *asṭāś*, *asṭā*: Pa. Pk. *asṭha*; M. G. *asṭh*. BLOCH 291^a, TURNER 31^a CGK 64.]
- s. g. *ĀṬṬĀ* thickens, congeals, evaporates 87 3°. (cf. s. g. *āṭṭayātū* causes to condense, thickens; x. *āṭṭamī*, g. *āṭṭmī*). [cf. M. *asṭ* to condense, thicken, G. *asṭū* to be spent up > Sk. *asṭah*, Pa. Pk. *asṭa* ? cf. also s. g. *āṭṭi* a steaming vessel. CGK 66, 67.]
- s. g. *ĀṬṬISA*, *ĀṬṬISA* x. nx. g. *ĀṬṬIS* g. *ĀṬṬIS* thirty-eight 229. [Sk. *asṭāṭṭimśat* f.: Pa. *asṭāṭṭimśam*, M. *asṭis*, G. *asṭis*, TURNER 9 *asṭāṭṭis*, CGK 67.]
- s. g. *ĀṬṬĀVISA*, x. nx. g. *ĀṬṬĀVIS*, g. *ĀṬṬĀVIS* twenty-eight 229. [Sk. *asṭāṭṭimśatī* f.: Pa. *asṭāṭṭimśatī*, Pk. *asṭāṭṭimśam*, Ap. *asṭāṭṭis*; M. *asṭāṭṭis*, G. *asṭāṭṭis*, H. *asṭāṭṭis*, N. *asṭāṭṭis* TURNER 9^b, CGK 65.]
- s. g. *ĀṬSAṬṬI* f., x. nx. *ĀṬSOṬṬ*, g. *ĀṬSOṬ* 229 sixty-eight. [Sk. *asṭasṭāṭṭī* f.: Pa. *asṭhasaṭṭhī*, Pk. *asṭhasaṭṭhīm*, M. *asṭas*, G. *asṭasṭh*, H. N. *asṭasṭh* TURNER 11^b.]
- g. *ĀṬṬĀU* m., s. g. *ĀṬṬĀVU*, *ĀṬṬĀVU* memory 40a. (cf. s. g. *āṭṭavana* f., nx. *āṭṭvan*, *āṭṭar*, x. g. *āṭṭou*, nx. *āṭṭmī*, *āṭṭamī*, g. *āṭṭmī*). [Sk. *asṭhāpa*, *asṭhāpana*: M. *āṭṭvan* f. CGK 67.]
- s. g. *ĀṬIRĀ*, x. nx. g. *ĀṬIRĀ*, g. g. *ĀṬIRĀ* eighteen 229. (nx. *asṭirā*, x. *asṭirā*). [Sk. *asṭiddaśa*: Pa. Pk. *asṭhārasa*,

- Ap. *affhātaka*; M. *aṭhā*, G. *arūd* (h), *aṭhār*, H. *aṭhārah*, N. *aṭhārah*. BLOCH 286^b, TURNER 9^b, CGK 17.]
- s. gs. *ĀTHIVO* the eighth 214. [Sk. *aṣṭa-makah*: M. *āṭhvā*.]
- s. gs. *ĀPA* transverse 121. [Pk. *adḍa*-athwart; M. *ād*, G. *ādū* 'slanting', N. *aṭ*- in *aṭbhaṅge* TURNER 11^b. Cf. Kan. *adḍa*. In K. used also as adv. in the sense 'contrarily, against' as in x. nx. gv. g. *ād*, M. *ād*, G. *ādū* CGK 67.—s. gs. *adḍi* f. obstruction, objection, paralleled by Kan. *adḍi* obstacle, Tu. Te. *adḍi*, Ta. *aṭṭi* CGK 18.]
- s. gs. *ĀNA* f. promise 123 b. (x. nx. gv. *ān* abjuration, oath, citation). [Sk. *ājñā* f.: Pa. *aññā*, knowledge, *ānā* f. order, Pk. *ānā*, *annā* f.: M. G. *ān* f. oath, Sgh. *ana* order, Sdh. *āna* submission TURNER 647^b jānnu, BLOCH 291, CGK 74.]
- s. gs. *ĀTĀ* adv., x. nx. gv. *ĀTĀ* now 291. (sv. dk. dj. g. *āta*, nx. *ātā*) [cf. M. *atta*, *āta*, G. *atvāre*; Sdh. *ita* Ksh. *atī*, *otu* there. Perhaps Sk. *atah* or *atta* with loc. ending - Pk. *atto* BLOCH 287^b, CGK 74-5.]
- gv. *ĀDIK*, *ODIK*, *ODHIK* excessive 26 β i b. [lw. Sk. *adhika*-. CGK 76.]
- gv. *ĀDO* half 87 3°. [Sk. *ardhaka*-, cf. x. *ardo*, nx. *ardho*, gv. *ārdo*, *ordo* all of which are lws. For NI-A. inherited words see TURNER 35^b *adhā*, BLOCH 292^a.]
- g. *ĀDLO* first, foremost 26 α ii. (ogv. v. *ādlo* anterior, aboriginal, former, previous, old). [cf. M. *ādā* first, foremost, der from Sk. *ādī*.]
- gv. *ĀNĀN* mf. the tree and *ānān* n. fruit of *anona squamosa* 42α (*amāna*, v. *āt*, n. nx. *āt* f., gv. *ānt* f.)
- gv. *ĀNĀSĪD* f. joy 40 β. [lw. Sk. *ānandāh*.]
- s. gs. v. nx. gv. *ĀNI*, ogv. *āṇi* and, again, another 295 (s. gs. *ānu*, x. vlg. *ānik*, nx. gv. *ānī*, sv. kdr. *āpi*, dk. *ānī*, dj. cit. *ānī*). [Sk. *anvāh*: Pa. *aññā*, Pk. *anna*-. BLOCH 291^b connects Ap. *anu* and M. *āni* with I-A
- **ana*- which would normally explain -*ṇ*- in these forms; el-ewhere only the dental -*n*- prevails as in G. *ane*-. cf. TURNER 14^a *ani*, CGK 78.]
- s. gs. *ĀNIKAI* still 291. [der. from prec.; cf. M. *āṇkhi*, *ānik* CGK 78.]
- s. gs. *ĀNITA* n. pl. entrails 87 4°; *ĀNTĀ* 124. (nx. x. *ānt*). [Sk. *āntrām* n.: Pa. Pk. *antañ*; M. *āt* (*dē*), G. *ātārū*, N. *āt*, *āntro* TURNER 32^a, 35^b, BLOCH 291-2, CGK 50.]
- gv. *ĀNBĀVĀRTI* seeker after experience; faithless 26 β i b. (x. *anbā-rādī* m. disbeliever, pagan; gv. *ānbāvārti*, *onbāvārti* adj. free-thinker). [lw. Sk. *anubhavārthīn*-. CGK 24, 79.]
- s. gs. *ĀPAṬĀ* touches 30, 80 b 2°. (gv. *āṇḍonik*, *āṇḍuṇik*.)
- gv. *ĀPURTO* insufficient 26 β i b. (s. gs. *apūrto*). [lw. Sk. *āpūrta*- unfilled, insufficient; M. *apurtā*, G. *apūrtū*, CGK 26.]
- gv. *ĀPURBĀI* f. scarcity, singularity 26 β i b. (s. gs. *apṛūpāi*, *apṛūbāi*, x. *apṛupāi*, nx. *apṛūbāi*; x. *apurbāi*, gv. *āpurbāi*, *opurbai* where the sense of 'fondness, love, esteem' is developed; gv. *āprub* f. esteem). [Sk. *apūrvā*: Pk. *apubba*; with anticipation of r (through **apūria*: *apurbba*) M. *apṛūp* *apṛūb* *apṛūbh*; H. *apṛūp*, *apūrb*, CGK 27.]
- s. gs. *ĀPPAṆA* oneself, self 26 β i a; gv. *ĀPĀN* 40α; *ĀPUN*, *ĀPON* 63, 123 d, 162 a, 254. [der. Sk. *ātman*-. Pk. *appa*- and in declension *appana*- (<*ātmanah*): M. G. *āpan*, N. *āphnu*, BLOCH 292^a, TURNER 36^a, CGK 80.]
- s. gh. *ĀMAMI* we 69, *ĀMĪ* 16 g. K. *ĀMĪ* 246. [Sk. dat. loc. *asmé*, inst. *asmābhiḥ*: Pa. *amihe* nom.-acc., *amhehiṃ* inst. Ap. *amhehim*; M. *āmhi*, G. *ame*, A. B. *āmī* (B. in the sense of 'I'), O. *āmbhi*; N. *hāmi*. BLOCH 292^b TURNER 636^a.]
- s. gs. *ĀMBAṬA*, v. nx. gv. *ĀMBOṬ* sour, acid 176 [Sk. *āmlam* n. acidity,

- daśa* : Pa. *ekādaśa*, Pk. *ekādaha*, *ekkārāsa*, *eggārāha*, *cārāha*, M. *aktā*, G. *agyār*, H. *egārāha*, N. *eghāra* TURNER 58^a, BLOCH 285^a.]
- s. gs. IKNĪSA, EKUNĪSA, x. nx. gx. YEKUNĪS nineteen 229. [Sk. *ekona-rimśah* : Pa. *ekūnarisaṃ*, Pk. *egūṇarisaṃ*; M. *ekunis*, G. *ognis*; H. *unīs*, N. *unais* (< Sk. *ūnarimśa*-) TURNER 50^a, BLOCH 300^b.]
- gx. IGARJĪ church 40 β. (s. gs. x. *igarjī* l.) [lw. Port.]
- gx. IŊIG, s. gs. HIŊIGU asafoetida 16 e. [Sk. *hinguh* m. : Pa. *hiṅgu* n.; M. *hīg* m., G. *hīg* f., H. *hīg* m., P. *hiṅ* f., Sdh. *hinu* f., N. *hiñ*, *hīg* TURNER 638^b, BLOCH 429^a.]
- s. gs. x. nx. gx. IŊIGLO live coal 12 B, 69, 124. [Pa. *inghāla*-, Pk. *ingāra*- (cf. Sk. *āṅgārah* and *ingārah*): M. *igaḷ*, G. *igol*, G. *igāro* BLOCH 294^a, TURNER 6^a.]
- gx. IJ m. lighting 16 e. f. (s. gs. *īju* q v.).
- gx. IZAT honour, reputation, respect 40 β. [lw. Pers. Ar. 'izzat.]
- s. gs. ITTYĀKA, x. nx. gx. KITYĀK why 294. [abl. dat. of s. gs. *ittē*, x. nx. *kitē*,—cf. *illo*.]
- s. gs. ITLO so much 255. [cf. Sk. *iyatlika* : Pk. *ettaa*-, *ettia*-; H. *ittā*, M. *itukā*, *itkā*, G. *ello*, Sdh. *etiro*, H. P. *itnā* Sgh. *etakin* BLOCH 291^b, TURNER 522^a.]
- s. gx. IŊID, sgs. HIŊIDU flock 12 B [Sl. *hiñḍa*-.]
- gx. IŊIDLO, IŊIDULO hammock 12 B (s. gs. *hindlo*). [Sk. *hindolaka* : M. *hiḍulā*, *hiḍolā* m., G. *hidoḷo*, Sdh. *hindoro*, H. *hindulā* B *hṛdā* Sgh. *idolu* BLOCH 429.]
- gx. IŊĪGĀT IŊĪGĀT friend 39, 40, [lw. Sk.]
- nx. IJ f., s. gs. ITTIGĪ brick 12 B (< *īṣṭā* (cf. Sk. *īṣṭakā* : Pa. *īṣṭhakā*), Pk. *īṣṭā* : M. *īṣ*, *rīṣ*, G. *īṣ*, H. *īṣ*, *īṣ*; for possible Austro-as. origin see PRZYLUCKI in *IIIQ*. CGK. BLOCH 291^b, TURNER 40^a.)
- s. gs. UKKALTĀ, UKALTĀ lifts 96 a. 122, 143 b. [As cognates for K. forms we have : 1. Sk. *ūtīkirati* digs up : Pk. *ukkirāi*; M. *ukarṇē* to scrape up; P. *ukkarṇā*, Sdh. *ukiraṇu* to engrave.—2. Sk. **utkalati* (cf. Sk. *utkalita*- rising) : M. *ukalnē*, G. *ukalvū*, H. *ukalnā* to boil, Sdh. *ukarnu* to go out.—3. MI-A. **ukkhada*-, **ukkhida*-. (< **ut-skṛta*-) : M. *ukhañṇē* to uproot, G. *ukhālṇū*; Ku. *ukhelno* to upset, N. *ukhelnu*, *ukhālṇu* to pull up—4. MI-A. *ukkaddhaḥ* (cf. K. *lādh*-below) draw out, uproot : M. *ukhadnē*, G. *ukhaḍṇū*, H. *ukhāḍṇā*. Cf. TURNER 44, BLOCH 294 5 under N. and M. forms quoted above.]
- gx. UGĀDTĀLŌ opener 40. (s. gs. *ughādtālō*). [Sk. *udghātayati* : Pa. *ugghāḍeti*, Pk. *ugghāḍai*; M. *ughadnē*, G. *ughāḍvū*, H. *ughāḍnā*, N. *ughāṇnu* TURNER 45^a.]
- s. gs. UGRĀNA n. store-house 55.
- ns. ngx. UGHAD open 122. [Sk. *udghaṭa*- and with *-ka*- extension in M. *ughḍā*.]
- s. gs. UGHADTĀ opens 146 b. [v. s. v. UGĀDTĀLŌ.]
- s. gs. UŊIGTO thumb 29 a, 30. [Sk. *aṅguṣṭhākā*, *aṅguṣṭhaka* : Pa. Pk. *aṅguṣṭha*- m.; M. *āgṭho*, G. *āguṣṭho*, H. *āgūṣṭhā*, N. *aūṣho*. For initial *u*- of K. forms cf. Sk. *angūliḥ*, *angūrik* f. : Pa. Pk. *aṅgulī*-f; Rom. syr. *ūnglī*, H. *uṅglī*, P. *ungal* in opposition to all other NI A. forms with initial *ā*.]
- s. gs. UCCĀRU pronunciation 121. [lw. Sk.]
- gx. UJO, s. gs. UJJO fire 37; g. nx. gx. UJO 63. [Sk. *uddiyota* : Pa. Pk. *ujjoa*-.]
- s. gs. UTKĀRAYTĀ wake (one) up, cause to rise 263 3* [Caus. of s. gs. *uṣāvtā*.]
- s. gs. UTTĀYTĀ 263 3* ; (*uṣāvtā*, x. nx. gx. *uṣāumk*). [Though caus. in form, used intransitively in K. cf. M. *utknē*, G. *uthtū*, H. *utknā*, N.

- s. gs. EKUNŠATTARI, x. nx. YĒKUNESOT-
TOR, gx. YEKUNĀSOTOR sixty-nine
229. [Sk. *ekonasaṭṭatīh* f.: Pk. *cgūnasattarim*; M. *ekunsattar*, G. *agnoter*, N. *unhaltar* TURNER 50^a.]
- s. gs. EKŪNSĀṬĪ, x. nx. YĒKUNSĀṬ, gx.
YĒKUNOSĀṬ fifty-nine 229. [Sk. *ek-
onśaṣṭhih* f.: M. *ekunśaṣṭh*, G. *ogan-
śaṣṭh*, cf. N. *unsaṣṭh* TURNER 50^b.]
- s. gs. EKKĀVANNA, x. nx. YEKPON,
YĒKĒON, gx. YĒKĀVON fifty-one 229.
[Sk. *ekapañcāsat* f.: Pk. *ekkāvan-
nam*; M. G. *ekāvan*, N. *ekāwan*
TURNER 57^a.]
- s. gs. ENKECĀṬISA, x. nx. YEKECĀṬIS, gx.
YEKECĀṬ(IS) forty-one 229. [Sk.
ekacattārimśat f.: M. G. *ektāṣis*,
N. *ekcālis* TURNER 57^b.]
- s. gs. EKKYĀṬĪŚĪ nx. x. YEKKYĀṬOISĪ, gx.
YĒKĀSSĪ eighty-one 229. [Sk. *ekā-
ṣiṭīh* f.: Pk. *ekkāṣi*; G. *ekāṣi* M.
ekyāṣi; of N. *ekāsi* TURNER 57^b.]
- s. gs. EKKYĀNAVVI, x. nx. YĒKANŌVŌD,
gx. YĒKĀNŌI ninety-one 229. * [Sk.
ekānavatīh f.: M. *ekyānnar*, G.
ekānu, Sdh. *ekānatec*, N. *ekānabe*
TURNER 57^a.]
- s. gs. EKĀṬISA, x. nx. gx. YĒKĀṬIS thirty-
one 229. [Sk. *ekatrimśat* f.: M.
ektis, G. *ektis*, N. *ektis* TURNER
57^b.]
- s. gs. EKAVISA, x. nx. gx. YĒKĀṬIS twenty-
one 229. [Sk. *ekatrimśatīh* f.:
ekatrimśat f.: M. G. *ektis*, H.
ekāis, N. *ekkāis* TURNER 57^b.]
- s. gs. EKĀṬ one hundred 98. [Sk. *eka-
śatam*. M. *ekāṣ*.]
- s. gs. EKSAṬṬĪ, x. nx. YENSOṬ, gx. YĒN-
SOṬ sixty-one 229. [Sk. *ekasaṣṭh*
f.: M. G. *ekasaṭ* N. *eksaṣṭh* TURNER
58^a.]
- s. gs. EKĪO, fklj single, alone. [Pk.
ekkalla- preeminent, Sk. *ekala*
alone: M. *eklā*, G. *eklū*, K. with
-l- in opposition to G. M. -l- shows
connection with Sk. *ekala*.]
- s. gs. AṬṬĪ f. eighty; x. nx. OṬṬĪ.
gx. AṬṬĪ 229. [Sk. *aṣṭīh* f.:
aṣṭī, Pk. *aṣṭ*; M. *aṣṭ*, G. *aṣṭ*,
N. *aṣṭi*, *aṣṭi* TURNER 29^b, BLOCH
and TURNER give the M. form as
aṣṭi, BLOCH 301.]
- gx. ŌVĀṬ, mf., ŌVĀṬ n. 42^a.
- x. gx. OTA, s. gs. VATA sun-shine 71. [lw.
Sk. *ātāpam*; **āpatam* > **aratam*:
vata, *vota*.]
- x. nx. gx. ONĀD food, grain 125 a.
[Semi-tatsama fr. Sk. *annāḍyam*,
cf. N. *anāj* TURNER 13^b.]
- gx. OĀKHATĀ recognizes 74. [Sk. *upa-
laksayati*: Pk. *utalakkaḥi*; M.
oḷakhaṇē, G. *oḷakhiṭi*.]
- s. gs. KAṬHĪṆA, nx. KAṬHĪN difficult 21.
[lw. Sk. *kathina*:- M. *kathin*, G.
kathan; -n- in all these forms
shows their semi-tatsama nature.]
- s. gs. KADAVILLĒ n. gruel 26 a i. [cf. M.
kadhavīnē to boil: G. *kadhiyalū*,
kadāyeli boiled so as to be thick
< Sk. *ktathayati*.]
- s. gs. KAṬAYTĀ boils 26 a i. [M. *kadha-
vinē*; G. *kadhvū* to boil M. *kadhvū*,
Sdh. *kaphamu* BLOCH 305^a.]
- s. gs. KAṬU bitter 26 i, gx. KĀṬU 40;
s. gs. KAṬU, x. nx. gx. KĀṬU 111.
[Sk. *kāṭu*-, *kāṭukua*:- Pa. *kaṭuka*-,
Pk. *kaṭua*- M. *kaṭū*, G. *kaṭu*,
kaṭvū, BLOCH 305^b, TURNER 70^a.]
- gx. KĀṬSĀN f. bitterness 40. (s. gs.
kaṭsāni). [der fr. prec. with suffix
sān(i).]
- s. gs. KAṬO m. essence 26 i, 113 a. [cf.
M. *kāḍhā*, G. *kāḍo*, *kāḍho* < Sk.
**kāṭhakah*, K. forms < Sk.
**ktathakah* G. *kadhā*; cf. Sk.
kvathah: M. *kadh* m. ebullition.]
- s. gs. KAṬHAI f. frying pan 31 a. [Sk.
kaṭāha, *kaṭāhi* f.: Pa. *kaṭāha*- m.,
Pk. *kaṭāha*- m.; M. *kaḍhai*, f., G.
kadhā m., *kadhāi* f., Sdh. *kaṭāhi* f.,
kaṭāha m.; H. *kaṭāhi*, N. *kaṭāi*,
kaṭāhi, *kaṭāhi* BLOCH 305^b, TURNER
76^a.]
- s. gs. KANASĪ, x. nx. lx. KANŌS m. ear
of corn 112 1^a. [Sk. *kanīsa*:- M.
kanas, *kanis* n., G. *kanas* n. BLOCH
305^a.]

3. **gs. KANU** m. a grain 26*α*i; 112 1°. [Sk. *kāṇah* a grain: Pa. Pk. *kaṇa*-m. husk-powder; M. G. *kaṇa* m. *kaṇi* f. *kaṇū* n. BLOCH 305^b, TURNER 72^a.]
5. **gs. KANṬHI** f. necklace 121. [Sk. *kaṇṭhī* f. throat, *kanthikā* necklace: M. G. *kaṇṭhi*: M. *kaṇṭhā* m., G. *kaṇṭho* m. < Sk. *kaṇṭhakaḥ* TURNER 69^b.]
3. **gs. KANḌI** f. window 60*a*.
- gx. **KADĪ** when 40*α*. [cf. M. *kadhī*.]
- gx. **KADŪL** 12*a*.
- gx. **KĀCĒ** 42*a*.
3. **gs. KANTHU** m. a bark-garment 121. [Sk. *kanthā*: M. G. *kanthā*.]
3. **gs. KAPĀṬA**, x. **KAYAP** an almirah 21*a*. [Sk. *kapāṭa*: M. G. N. *kapāṭ* cf. TURNER 73^b.]
- x. **nx. gx. KĀR**, s. **gs. KARI** do 39. [Imp. 2nd sing. of **KĀRUṆIK** q. v. M. II. *kar*.]
3. **gs. KARAPṢĀṆI** f. scorched smell, smell of burning 298. [cf. M. *karapṣē* to burn, scorch, *karap* f., victuals burned in dressing *karap-jān* f. stink of burning articles, *karapṣiṇē* to singe, *karpā* burned, *karpi*. The first part *kar-* in the above forms corresponds to Tam. *kari-* to be charred, to become charcoal or black, be scorched with Dr. cognates all over; cf. Kan. *kappu* black (< **karpu*?) etc., cf. BLOCH BSOS 5.738 for Dr. **kāḍa*, **kāḷa* 'black' and SCHRAEDER, *Brahmavidyā* 1.]
- gx. **KĀRUṆIK** to do 40*α*. (s. **gs. KORUKA**, x. **nx. KĀRUNK**). [Sk. *kāraṭi*, *karōti*: Pk. *karoti*, Pk. *karci*, **karai*: M. *karṇē*, G. *karvū*, H. *karnā*, N. *karnu*. BLOCH 306^b, TURNER 136-7.]
3. **gs. KARAYĀTI** CAUSE to be made 263 2°. [Sk. *kārayati*, **karayati* (whence Pk. caus. type **karci* in opposition to the simplex *karci*): cf. **kārāpayati* in Aś. and derivatives in NI-A. under N. *garāunu* TURNER 135^a.]
3. **gs. KARṬI** f. the broken shell of a coconut. [Sk. *karṭi*: M. *karṭi*.]
3. **gs. KARTĀ** does 12*A*, 46, 259, 263 2°, KORCĒ 19. [v. s. v. *KĀRUNK*.]
- gx. **KĀRM** n. act 40*α*. [lw. Sk. *kārman* n.; s. **gs. KARMA**,—cf. s. **gs. KĀMA** as inherited form.]
- gx. **KĀRMĀL** mf., **KĀRMĀL** n. the Averrhoa carambola and its fruit 42*a*. (s. **gs. KARMBALA** n.). [cf. M. *karma* f. n., *karambal* fn., *karambal* fn.].
- g. **gx. KALPANĀ** f. idea 20, 210. (ogx. *cōlōpōna* in Father Stephen's grammar). [lw. Sk. id.]
- gx. **KĀLAM** mf., **KĀLAM**, n. 12.
- gx. **KĀLAY** f. ZINC 40. (s. **gs. KALAYI**). [M. *kalhī*, *kalhe* f., G. *kalūi*, H. *kalāi*; lw. Ar.]
3. **gs. KALĀSU** sacred vessel 26*α*i. [lw. Sk. *kalāśaḥ*; v. s. v. *kaḷṣo*.]
3. **gs. KANḌI** f. cowrie 87 3°. [Sk. *kapardakāḥ*, *kapardikā*: Pk. *kaṭadda*, *kaṭaddiā*; M. *kanḍi* f., G. *kaṭdā* m; f. in H. P. L.G: (*koḍi*) and m. in P. *kauḍ(ā)*, Sdh. *koḍu*, M. *kaṭdā* etc. TURNER 109^b, and BLOCH 306^b.]
3. **gs. KĀŚSĪ** how? 52, 211, 293-4; x. **KOSO** 291; g. **KĀS** 39. [cf. M. *kaśā*, G. *kaśū* any, whatever; < **kāḍṣāka*: MI-A. **kāśasa* etc.].
3. **gs. KĀSĪ**, x. **KASĪ** f. cultivation, agriculture 8. [Sk. *kṛṣiḥ*.]
- gx. **KANṬHI** adj. sufferer 40*α*. [lw. Sk. *kaṇṭhin*.]
3. **gs. KASTĀ** ploughs 118. [cf. *kaśi* above; < Sk. *kṛṣātī*.]
3. **gs. KASLO** of what type? 255. [cf. M. *kaślā*: der. *kaśśi* above.].
3. **gs. KĀḶO** m. bud 26*α*i; x. **koḷo**, gx. **KĀḶO** 41. [Sk. *kalikā* (whence **kalakāḥ*): M. *kaḷā* m., *kaḷi* f.; G. *kaḷiyo* m., *kaḷi* f.; N. *lali* TURNER 79^a.]
3. **gs. KĀḶĀ** knows 26*α*i, 117. [cf. M. *kaḷaṇē*, G. *kaḷvū*, P. *kalnū*; < Sk. *kalayati*, *kalanam* BLOCH 307^a.]

- b. gs. KALSO m. KALSI f. pitcher 26 a i. 198. [Sk. *kalāśah* : G. *kaśaś*, N. *kalas* ; Sk. *kalāśakah* : M. *kaśā* ; K. *kaśi* f. G. *kaśiyo* < Sk. *kalāśilā* ; cf. BLOCH 307^b, TURNER 79^a.]
- v. gs. KĀṆḌŪKA to pound 60 a. [Sk. *khandayati* : Pk. *khandai* ; M. *kādnē*, G. *kānti* ū.]
- s. gs. KĀṆDO m. onion 124. [Sk. *kandaka* : M. *kāṇḍ*, G. *kāṇḍo*, IL. *kāṇḍ* etc. BLOCH 309^a.]
- s. gs. KĀKḌI f. cucumber 133 B. [Sk. *karkatikā* : Pk. *kakkadiā* ; M. *kākdī* f., G. *kākad* n., *kākdī* f. ; cf. G. *kūkū* f. a kind of cucumber ; BLOCH 307^b, TURNER 82 *kākri*.]
- gx. KĀGĀD, s. gs. KĀGADA paper 40 a. [M. G. *kāgad*, G. *kāgoj*, *kāgal* N. *kāgoj*, *kāgal*, *kāgad*, lw. H. *kāgad*, *kāgaz* fr. Per. TURNER 81^b.]
- s. gs. KĀṆKANA n., x. nx. gx. KĀṆKON bangle 124. [Sk. *kankāṇam*. M. G. *kākan*, N. *kankan* TURNER 66^a.]
- x. nx. gx. KĀJ n. work 132. [Sk. *kāryah* to be done : Pa. Pk. *kajja*-M. G. N. *kāj* BLOCH 308^a, TURNER 85^a.]
- s. gs. KĀJJAḌA n. unguent, lamp black, v. nx. gx. KĀJJAḌ nx. gx. KĀJOḌ 18 b, 26 i a, 63, 102, 121 [Sk. *kajjalām* n. : Pa. Pk. *kajjalām*, M. G. *kājaḷ*, H. *kājaḷ*, N. *gājaḷ* TURNER 140^a.]
- g. gx. nx. KĀD take away, remove. [Imp 2nd sing. of *kādika* q v. cf. M. G. *kādh* etc.]
- s. sg. KĀṬA forest 18 b. [Kan. *kātu*.]
- s. gs. KĀṬŪKA to take off, remove, strip off, 261. [Pa. *kaḍḍhati* draws : Pk. *kaḍḍhai*, M. *kāḍhnē*, G. *kāḍhi* ū, P. *kāḍhnā*, H. *kāḍhnā*, N. *kāṇu*, *kāḍnu* BLOCH suggests connection with Sk. *kārṣati* (and *kṛṣṭāḥ*) which TURNER considers obscure, cf. BLOCH 308^a, TURNER 86^a, Louis H. GRAY in JAOS 60.361-2 derives Pa. Pk. *kāḍh* from **kāḍh*- which is scarcely cognate with Sk. *kārṣati* but seems to be from the I-E. base **qaldh*-, an extension in -dh- from the base **qale* 'draw' seen in Epic and Ionic *kālos*, Attic *kālōs*, Old Saxon *gihālōn*, Old Frisian *halia* etc. This gets over the main difficulty in TEDESCO's suggestion in DLZ 35.828-9 of connecting *kaḍḍha*- with *kaḥḥa*- (< *kṛṣṭā*-) with the impossible change of -fth- to -qdh-.]
- a. gs. KĀYI f. story, tale 88, 110, 119 2^a. [Sk. **kāthānikā* (cf. *kāthānakam* n. Pk. *kahāṇaa*-) : M. G. *kahāni* f., G. *kāni*, N. *kahāni* TURNER 81^b.]
- s. gs. KĀṆṬO m. a thorn 124. [Sk. *kāṇṭakah* : Pa. *kantako*, Pk. *kaṇṭaa*-M. *kāṇṭ*, G. *kāṇṭ*, H. *kāṇṭ* N. *kāṇṭ* BLOCH 308^a, TURNER 83^a.]
- s. gs. KĀṆṬAPA n. thrashing of grain, corn, etc. 298. [cf. M. dial. *kandap* and stand *kāṇṭap* ; v. s. v. *kāṇṭa*.]
- s. gs. KĀṆṬĀ pounds, threshes 80 a. [cf. *kāṇṭa*.]
- s. gs. KĀṆSO squint-eyed 26 a ii. [Sk. *kāṇākṣakah*.]
- s. gs. KĀTRI f. scissors 26 β i a 87 3^a, 195 ; g. *kātar* 39. [Sk. *kartari*, *kartarikā* : Pa. Pk. *kattari* f. Deś. *kattari*, M. G. *kātar*, M. *kātri*, Sdh. *katarī*, Sgh. *katura*, B. *kātari*, O. *katurī* BLOCH 308^b, TURNER 17^a *katranu*.]
- s. gs. KĀNU m. ear, x. nx. gx. g. KĀN 12 A, 18 a, 26 β i a, 63, 102, 125 a, 133 B, 193, 195. [Sk. *kāṇah* : Pa. Pk. *kanna*-, M.G.H.N. *kān* BLOCH 309^a, TURNER 86^a.]
- s. gs. KĀNTŪKA, x. nx. gx. KĀNTUṆH to scrape a coconut 124. [Sk. **kṛntati*. Pa. *kantati*, M. *kāṇṭē*, *kaṇṭē*, G. *kāṇṭ* BLOCH 308^b, TURNER 86^a.]
- gx. KĀṆḌAV mf., KĀṆḌAV n. 42.
- s. gs. KĀṆSAḌA n. temple 300. [Sk. *kāṇsa-lā* ; cf. M. *kāṇṣil*, *kāṇṣal*, *kāṇṣil*, *kāṇḍ* ; G. *kāṇṣiyāl*.]
- s. gs. KĀPŪRU camphor 26 β i a. (x. nx. gx. *kāpur*). [Sk. *karpūra*- mn : Pa.

- Pk., *kappūra*- mn.; M. G. *kūpūr*, G. H. P. *kapūr*, N. *kapur* BLOCH 309^a, TURNER 74^a.]
3. g. KĀPPAḌA n., x. nx. g. KĀPOḌ. g. KĀPĀḌ cloth 63, 40, 153 B. [Sk. *karpaṭa*- mn. old rag; Pa. *kappa-ṭam* n., Pk. *kappada*- m.; M. G. *kūpad* n.; with -ka- exten-sion in H. *kapṭā*, N. *kapṭā*, L. *kapṭā*. BLOCH 309^a, TURNER 73^a.]
4. g. KĀPPĒKA to cut 260. [Sk. *kāpāyati* trimm, cuts; Pa. *kappeti* trimm, Pk. *kappi* cuts; M. *kāpnē*, G. *kāprū*, L. *kappan* to cut, Sgh. *kapanu*, Sgh. *kapanu*. BLOCH 309^a, TURNER 74^a.]
5. g. KĀPTĀ cuts 131. [cf. prec.]
6. g. KĀPPĒSU, x. nx. g. KĀPUS m. cotton, 48. [Sk. *karpāsī* f., *karpāsam* n.; Pa. *kappāsī* f., Pk. *kappāsa* m., M. *kāpus* m., G. *kāpas* m., *kāpus* n., H. N. *kapās* BLOCH 309^a, TURNER 73^a. According to J. PRZYLUCKI BSL 25 69 the Sk. forms are borrowed from an Austro-Asiatic word, which appears in Sk. again as *kar-paṭam* and without the prefix as *paṭam*.]
7. g. KĀPNĪ, g. KĀPPANĪ, x. nx. g. KĀPŌY f. hair cut, clipping of hair 131. [cf. *kāppūka* above; M. *kāpnī* f., *kāpan* reaping; G. *kāpnī* f.]
8. g. KĀMA n., x. nx. g. KĀM work 18 b, 63, 102, 125 b, 133 B, 193, 195 [Sk. *kārman* n.; Pa. Pk. *kamma*- n., M. G. H. N. *kām*; BLOCH 309^a, TURNER 87^a.]
9. g. KĀMĀRU m. iron smith 31 b, 54 B, 109, 117. (x. nx. g. *kāmār*). [Sk. *karmakārah*; Pk. *kammāra*- m.; N. *kamāro* slave; TURNER 75^a.]
10. g. KĀYLO, KĀYAŁO, g. ng. KĀVLO, KĀVAŁO m. a crow 26 a ii, 49 A, 109, 115 b; g. g. KĀVLO, KĀVAŁO 49 B, 115 d. [Sk. *kāla*- without extension in G. N. Ku. H. *kūg* and with extension in M. *kūrṭa*, G. *kūgḍa*, *kūgḍi*, TURNER 84^a.]
11. g. g. nx. x. KĀL, 8. g. *kāli* yesterday 16 a, 90, 131 a, 214, 293, 294. [Sk. *kalyāni*: Pa. Pk. *kallam*, Pa. *kalkini*; (all meaning 'at day break, dawn'): Pa. *kallam*, *kalkini* yesterday; M. *kāl* yesterday, G. Ku. *kāl* tomorrow, N. *kāl*, Sgh. *kāl* tomorrow, Ksh. *kāl* day after tomorrow;—A. O. *kālī*, B. *kāl(i)*, H. *kāl*, P. *kall*, *kallu*, L. *kallh* yesterday, Ku. *kāl* yesterday, BLOCH 309-10, TURNER 90^a.]
12. KĀŁTO, g. ng. KĀŁTO beneath, lower, inferior 80 a. [cf. M. *kāltā* adv. beneath, *kāltā* lower, *kāltā* low-ly (of ground); G. *kāltū* n. hollow round a tree, M. *kālt* below, A. *kāl* a pit, N. *kālti*, *kālti* valley, *kāltō*, *kāltō* pit, depression < Sk. *kāllah* m. cheek; Pk. *kālla*- n. hole, TURNER 121^a.]
13. g. KĀSĒ n. bronze 26 a ii, 62, 131 C. [Sk. *kāśas*, *kāśyam* bell-metal; Pa. *kāśa* m., Pk. *kāśa*- *kāśa*- n.; M. *kāśē*, G. *kāśū*, Sgh. *kāś* metal gong, N. *kāśo*. BLOCH 310, TURNER 83^a.]
14. g. KĀSAVU tortoise 26 β 1 a, 61. [Sk. **kākṣa-pah*, *kacchapah* m.; Pa. *kacchapo*, Pk. *kacchabha*-, *kacchava*-; M. *kāsav*, *kāsar* Sgh. *kāsumbu*, H. *kachwā*, N. *kachueā*; BLOCH 310^a, TURNER 67^a.]
15. nx. g. KĀLIJONT 'with a heart', kindly, well-disposed, careful 299 C. [cf. M. *kālij* n., G. *kālaj*(*qū*), *kālji* n. heart, *kālji* n. liver, hear, H. P. I. *kālji*, N. *kāljo* < Sk. *kāleyakah*, *kāleyah* Pk. *kāleya*- n. TURNER 79^a.]
16. g. KĀLU m. time 18 a, 89, 117. (x. nx. g. *kāl*). [Sk. *kālā* m. time; Pa. Pk. *kāla*- m.; M. G. *kāl*, O. *kālā*, H. N. *kāl*. BLOCH 310^a, TURNER 90^a.]
17. g. g. x. nx. g. KĀLO m. black 26 a ii. f. *kālī* n. *kālē*). [Sk. *kālā*, *kālā* black, dark; Pa. *kālō* black, *kālō*, Pk. *kāla*-; M. *kālā*, G. *kālō*, Sgh. *kālū*, L. *kālā*, H. P. *kālū*, N. *kālo*, BLOCH in BSOS 5 i compares Pa. and Sgh. forms (< **kādā*, **kāla* with Pa. Sgh. -/-) with Ku,

- kālu* black (and also 'fore-*a*' cf. K. *kūḍa* above) Tel. *karra*, Gondi *kasso* 'lamp-black', and believes them to be of Dravidian origin.)
- g. n. g. KĪJĪ f. anxiety 299 C. [cf. *kūlijrōnt* above; M. G. *kūjī*.]
- g. KĪJĪ f. blackness 299 B. (cf. p. *kūjī*). [v. cf. *kūjō* above and suffix *sūn(i)*.]
- K. KĪ interrogative particle 295; 'that' after verbs of saying. [M. *kī*, H. *kī*, N. *kī*. With the second meaning appear to be lws. at least in sense from Pers. BLOCH 273; TURNER 91^a.]
- g. KĪJĪ, cf. g. KĪJĪ f. scream 39. [cf. M. *kījas*, *kījā*, *kījō* in the sense of 'loathing, sickly loathing', *kījānē* to loath which BLOCH 310^a derives from Sk. *kīlāsa*- fatigue, but cf. M. *kīcālānē* to scream, shriek, squeak, squeal, *kīcīcīnē* to chatter, and N. *kīcīnē* to pound, gnash < Pk. *kīcanta*- broken, G. *kīcīcīnē* to press hard, M. *kīcīcīnē* to mangle, TURNER 91^a. K. forms seem to indicate M. *kīcālānē* or a base *kū* or *kīc* seen in the above vocables found in N M G; cf. further N. *kāc-kāc* constant grumbling, H. *kācācānē* wrangle, G. *kācācīnē* to gnash the teeth; N. *kūcīnē* to be crushed, B. *kūcānē* to shrivel. All these point out to *kāc-kīc* and *kūc-* as onomatopoeitic formations despite Sk. *kūc-*, *kūc-*.]
- na. n. KĪKĪ f. window 80 a. [M. *kīkī*, G. *kīkī* f., N. *kīkī*, *kīkī*, H. P. *kīkī* < Sk. lex. *kīkīkīkī* f. side door. De. *kīkīkī*, BLOCH 319^a, TURNER 123^a.]
- g. g. KĪTLO how much 255. (g. *kītulō*). [M. dial. *kītlā*, G. *kītlō*, H. *kītlā* < Sk. *kīyatta-* + *-allaka-*.]
- g. KĪSĀN nomen proprium 9. [Sk. *Kīṣṇān*.]
- K. KĪQO insect 102, 111. [Sk. *kītakah* - Pa. *kītakam* n., Pk. *kīḍaa-* m.; M. *kīḍā*, G. *kīḍo*, H. P. L. *kīḍā*, N. *kīḍo*, BLOCH 311^a, TURNER 92 3.]
- g. g. KŪKĪKĪ n. x. n. g. KŪKĪKĪ [owl] 24. [Sk. *kukkuṣāh* : Pa. *kukkuṣo*, Pk. *kukkuḍa-* m.; G. *kukḍo*, N. *kukhro*, H. *kukḍā*, Ku. *kukḍo*; cf. M. *kukḍeku* n. crowing, *kuk*, *kūk* crowing, *kuknē*, *kūkḍ* to crow (of a cock); cf. also M. *kūbā*, *kūbā* occurring in K. *kombā*, *kombā*, TURNER 95^a.]
- g. g. KŪKĪKĪ n. x. n. g. KŪKĪKĪ 121. [lw. Sk. *kūkuma-*; M. *kūkū*, G. *kūlūm* *kūkū* BLOCH 314^a.]
- g. g. KŪCCI f. shavelings 133 B. [cf. N. *kūco* brush < Sk. *kūcāh* m. bundle of grass, brush; Pk. *kūcca-* m. beard, Rom. syr. *kūc* beard, chin; Sdh. *kūco* n. pubic hair; elsewhere in the sense of brush. BLOCH 311^b, TURNER 95^a.]
- * KŪTTANU nomen proprium 10. [Sk. *Kṛṣṇān*, cf. *Kīṣān* above.]
- x. KŪDOPON n. blindness 299 B. [-*pon* suffix with x. *kūḍ-e* < Kan. *kūḍa*- 'blind', cf. cf. g. *kūḍo*, x. n. *kūḍo*, *kūḍo*.]
- g. g. KUMBĀRU m. potter 54 B, 124. [Sk. *kumbhakāra-* : Pk. *kumbhā-āra-* : M. G. *kumbhār*, Sdh. *kumbharu*; P. H. *kumbhār*, Sgh. *kumbharu*. BLOCH 313^a.]
- g. g. KULLO m. buttock 102. [cf. M. *kulā*, *kullā*, *kulhā* m., *kulhānā*, G. *kulo* buttock, *kullā*, *kuldī* scrotum, all < Sk. **kūlyaka-*; Sk. *kulḍā* f. small river, ditch : Pk. *kullā* f.; *kūl* watercourse, *kulo* ditch. BLOCH 313^a, TURNER 101^b.]
- x. n. g. KULĪR g. g. KULĪR n. mother's house, maternal home (speaking of the lady) 54 A, 109. [Sk. *kulīgāram*, cf. M. *Māher* < *mātṛ-gāram*.]
- g. g. KŪTA n. company 121. [cf. M. *kūṭ*.]
- g. KĪSĀR mf. saffron 40 β, KĪSĀR n. 42a. [Sk. *keṣara-*, *kesara-*, M. G. N. *kesar*, M. *kesar*, M. G. *kesrī* BLOCH 314^a, TURNER 105^a.]
- g. KEGAD mf. KEGAD n. *Hedychium* *Gardeneriana* 42 α, (s. g. *kedagi*)

- cp. *M. kasāṇē*, *G. lastā* to feel tired, *H. kasaknā* to suffer, *kasak* curvature BLOCH 307, TURNER 81^a under *kasnu*]
9. *gs. KHASKHASIĀ* grates 78^a. [*M. khashkhasnē* ibid.; *H. khashkhas* f. a harsh sound, *B. khashkhas* roughness; *H. khashkhasūnā* to grind the teeth? and *N. khashkhasūnu* TURNER 118^a.]
9. *gs. KHAŚTĀ* tills, ploughs 78^a. [*v. s. v. lastā*.]
9. *gs. KHAṢU* m. starch or any liquid extract 26 α i. 80^a. [*M. khaṣ* f. starch, paste; *G. khaṣ* m. oil-cake; *Sdh. kharu* m., *P. khaṣ* f., *H. khaṣ* m., *khaṣi* f., *L. khaṣ* f., *O. khaṣi*, < *Sk. khaṣi* f.; *Pk. khaṣi* f.; BLOCH 317^b (< *khala*-), TURNER 116^b under *khaṣi*]
9. *gs. KHĀṬYĀKA*, x. nx. *gx. KHĀṬYĀK* to eat 260. [*Sk. khādātī*; *Pa. khādatī*, *Pk. khāṭī*, *M. khānē*, *G. khāṭī*, *H. khānā*, *N. khānu*, BLOCH 318^b, TURNER 120^b.]
9. *gs. KHĀKTĀ* coughs 78^b. [*M. khākarnē*, *khākarnē*, *khākernē*; *Sk. kakḥ-*, *khak-* to laugh, cf. *M. khok(h)lā*, *khok*, *khōk*, *khok(h)nē*, *N. khoknu* to cough TURNER 128^b.]
9. *gs. KHĀNDHU*, x. nx. *gx. KHĀND* m. shoulder 124 [*Sk. skandāh* m.; *Pa. Pk. khandha-* m.; *M. khād*, *G. khād(o)*, *kūdh* f., *N. kūd(h)*, BLOCH 318-9, TURNER 83^b]
9. *gs. KHĀĀKO*, nx. *KĀKH*, *KHĀK*, *gx. KĀK* x. *KĀK* the arm-pit 26 β i a, 63, 78 b, 80 b 1^o, 139 α ii. [*Sk. kaksah* m., *kāksū* f. armpit. *Pk. kakkha-* m., *M. kākḥ*, *khāl*, *khāk*, *lāk*, *G. lākḥ* f., *B. lākḥ*, *O. kākḥ*, *H. kākḥ*, *Rom. kakh* armpit; in opposition to this -*kḥ*-treatment of *Sk. -kṣ-* there is the -*cch*-treatment giving a slightly different meaning: *Pa. Pk. kaccha-* m. armpit; but *A. kāsufi* (s. *gs. kāsiti*) loin-cloth; *B. kāch* hem of loin-cloth, *H. kāch* loin cloth, *G. kūch*, *M. kās*; but *P. L. kacch* f. armpit, *kacchā* m. side of boat and
- Kḥ. kacch* m. armpit (lw. fr. *P. L.* with *ch*) stand intermediate. For this double treatment cf. also *Sk. kākṣah*, ep. *kacchah* m. marsh: *Pa. kaccha-* mn. marshy place, *Kḥ. kacch* m. short grass, *Pk. kaccha-* m. marsh, *G. kāchar* n. coarse grass; but *P. L. lākḥ* m. grass, *Sdh. lakhu* m. straw. BLOCH 308^a, TURNER 317^b.]
- K. *KHĀṬ* bedstead, vgg. *α*. [*Sk. khaṭṭā*; *Pk. khaffā* f.; *M. G. khāṭ* f., *Bi. H. N. khāṭ*; BLOCH 318^a, TURNER 119^a.]
9. *gs. KHĀNA* n. eating, eatables, 26 α ii, 89, 102, 109, 112 1^o, 298. (x. nx. *gx. khān*). [*Sk. khādanam*; *Pk. khānanā*; *M. khān*, *G. khānā*, *H. N. khānā*, *N. khān* TURNER 120^a.]
9. *gs. KHĀṬṬĪ* eats 26 α ii, 88, 102, 263 4^o, x. nx. *gx. KHĀṬṬĪ* 102. [*v. s. v. khānuṁk*.]
9. *gs. KHĀNDU*, *KHĀNDU* x. nx. *gx. KHĀND* m. shoulder 26 β i a; 138 [*v. s. v. khāndu*.]
9. *gs. KHĀMBHO*, *KHĀMBHO* 26 i a, 124, 138. [*Sk. skambhāh* with -*ka*-extension. *N. khāmo*, *khābo*; *Ku. khāmo*, *B. khāmbā*, *P. khambhā*, without extension in *Pa. Pk. khambha-* m. *H. khām* m., *G. M. khāb* m. BLOCH 319^a, TURNER 120^b.]
9. *gs. KHĀRU* m. salt 26 α ii, 139 α i. (x. nx. *gx. g. khār*). [*Sk. kṣārah* m. *Pa. Pk. khāra-* m. potash; *M. G. N. H. P. khār* BLOCH 319^a, TURNER 121^a.]
9. *gs. KHĀVAYTĀ* feeds, causes one to eat 263 4^o [*Sk. khādāyati-* *M. khāṭā vīmē*.]
9. *gs. KHĪRĪ* f. pudding made with milk 139 α i. [*Sk. kṣīrī* f. (cf. *kṣīram* n.); *Pa. Pk. khīra-* n. *M. G. khir* f., *N. khir*, BLOCH 319^b, TURNER 122^b.]
9. *gs. KHĪRU* m. hoof 102. [*Sk. khura-* m. *Pa. Pk. khura-* m.; *M. khūr* m., *G. khur* f., *N. khur*, BLOCH 320, TURNER 124^b.]

- gx. GĀṆ, s. gā GHĀNI f. smell; evil smell 80 a. [M. *ghān* f., G. *ghān* f. evil smell < Skr. *ghrāṇa* -; Pa. Pk. *ghāṇa* -; BLOCH 326^b; the fem. gender perh. through < **ghrānika*.]
- ms. GĀṆĪ, n. singing, music 80. [M. *gāṇē* n. singing; G. *gānū* n., II. *gānā* song. N. *gān*, *gānā* < Sk. *gānam*, *gānakam*; for the verb M. *gā nē*, cf. BLOCH 323^a.]
- n. gā GĀNĪT, x. GĀNĪT f. knot; s. gā GĀNĪT, nx. gā GĀNĪT f. 26 β i a; 86 1^b, 133 A, 145 a. [Sk. *granthī* m. knot; Pa. *ganthi*- m., Pk. *ganthi*- mf.; M. G. *gāṇḥ* f., A. *gāṇḥ*, O. *ganthi*, B. *gāṇḥ*, H. *gāṇḥ* TURNER 140^b under *gānu*]
- s. gā x. GĀDDE n. field 63. [Kan. *gaddē*.]
- s. gā GĀI, gāi, cow 26 α ii, 51. [cf. MI-A. *gāri* as lw. in Sk. lex., M. G. *gāy* f., N. *gār*, A. B. O. *gāi*. TURNER 138^b.]
- s. gā GĀBU, x. nx. gā GĀB m. foetus or embryo (of lower animal only) 63. 80 b 1^a, 102, 133 B. [Sk. *gārbhah* m. foetus; Pa. Pk. *gabbha*- m.; M. *gābh* m., G. *gābh* m., N. II. *gābh*; and without aspiration in Ksh. *gab* m. womb, Ku. *gāb*, B. *gāb*, Sgh. *gaba*. BLOCH 323^a, TURNER 141^a v. s. v. *gābbo* for extended base]
- s. gā GĀBBO the inner core of the trunk of a Plantain; the 'padix or fruit receptacle of the Plantain' [Sk. *garbhakāḥ*]
- gx GIREST a householder 29 C. [lw. Sk. *gīrastha* -, cf. N. *gīrasti* *gīrastin* TURNER 142^b.]
- gx. GIRESTĀR householdership 299 B. [abstract form fr. *gīrest* with suffix -kāi.]
- s. gā GĪTĀ swallows 102 [Sk. *gīlati* swallows; Pa. *gīlati*, Pk. *gīlāt*, M. *gīḷē*, Sdh. *gīḷanu*, B. *gīḷite*, Sgh. *gīḷinavā*; G. *galvū* BLOCH 324^a.]
- s. gā GUGGULU m. bdellium 121. [Sk. *gūlgula*, *gūggula*; Pa. Pk. *guggula* n.; M. *gugūl* m., *guggul* (lw. with -i-); G. *gugul*, N. *gugul* BLOCH 324^a, TURNER 143^a.]
- s. gā GUJARU a Gujarati 133 B. [Sk. *gurjara* -; Pk. *guzjara* -; M. G. *gujar*, G. *guffar*.]
- s. gā GUTUKKU the sound of swallowing 80 a. [cf. M. *gufkasi*, *gufkufi* f. eructation; G. *gaḥ*, *gaḥgaḥ*, *gaḥak* gurgling; M. *ghufkā* m. gulp, G. *ghufakū*; M. *ghutghut*; G. *gūḥḍo*, Sdh. *ghufkanu* to swallow, N. *ghufkanu*. For the MI-A. forms with *gh*- cp. Pk. *ghoffai*, Ap. *ghunḥai* and K. *ghōḥu*, *ghōḥ*; there seems to be a contamination between MI-A. **guff*- and **ghuff*- and **guf*- in sense cf. H. N. *gurgudī*, M. G. *gudgudī* a gurgling hookah; cp. also MI-A. **gaḥḥ*- in K. *gaḥgaḥi* drinking continuously, without stop. Cf. BLOCH 327^b, TURNER 158^b.]
- s. gā GUTTU; GHOTU the sound of drinking a mouthful, 80 a. [cf. H. *ghōḥ* and prec.]
- gx. GUNEST of good qualities 299 C. [lw. Sk. *gunastha* -, **guncstha* -.]
- s. gā GUMPU m. group 121 [cf. Sk. **guḥpa* - MI-A. *gumpha* -; M. *gūḥphē* to string together; perhaps a lw. in Kan. *gumpu* fr. Sk. borrowed in K.]
- s. gā GURU m. teacher, master 210 [lw. Sk. id.]
- s. gā GURGURU rambling 50, 80 a. [M. *gurgurī*, *gurgur* f.; G. *gurgurū*, N. *gurgur* TURNER 146^a, cf. M. *gurgurnē* *ghurghurnē* BLOCH 324^b, G. *gurū*, *ghurakū*, and TURNER 159^a *ghughur* snarling. In the sense of 'snoring' K. *ghoretā* see N. *ghurnu* 159^a.]
- gx. GUSOMK to enter 10 [M. *ghusnē* to enter forcibly, G. *ghusvū* N. *ghusnu*, P. *ghusnā* TURNER 159^b without etymology. < Sk. **ghṛśāti*; cf. M. *ghusalnē* with extension, BLOCH 327^a.]
- K GŪ human excrement. 88, 110 [Sk. *gūtha* -; Pa. *gūtha* -, Pk. *gūha* - m. dung; M. G. *gū*, N. *guhu*, *ghu* or *gu* TURNER 146^b, BLOCH 325^a.]

- cf. Sdh. *ghaṇḍo*, L. *ghand*, P. *ghaṇḍā* etc. TURNER 156^a, BLOCH 326^b.]
- gv. GHĀM perspiration [Sk. *gharmāh*; Pa. Pk. *ghamma*- m., M. G. N. *ghām*, BLOCH 326^b, TURNER 156^b. 7^a.]
- s. gs. GHĀMSĀNI f. the smell of perspiration, x.nx.gx. GHĀMSĀN 133 B, 298 [-sān(i) formation fr. prec.]
- s. gs. GHĀYU, GHĀVU a wound 26 α ii 49 A. [Sk. *ghātaḥ*; Pa. *ghāto*, Pk. *ghāa*; M. *ghāy*, *ghāv*, G. *ghā*, *ghāy*, *ghāv*, N. *ghāu*; BLOCH 326^b, TURNER 155^b.]
- q. gs. GHĀRI a fried savoury 26 α ii [Deś. *ghārīā* f. M. *ghārī* f. wheat cake fried and stuffed; G. *ghārī* a sweetmeat.]
- q. gs. GHĀLŪKA *to put*, place 301. [M. *ghālñē*, G. *ghālvyū* < Pk. *ghalla* which is given as a dhātuvādeśa for *kṣip-*.]
- s. gs. GHĀSU m. a mouthful, (x nx gx *ghās*) 26 α ii [Sk. *ghāsa-*, *ghāsāh* food; Pa. Pk. *ghāsa*- m.; M. *ghās* m., G. *ghās* n, N. *ghaṣ*, BLOCH 326^b, TURNER 156^a.]
- q. gs. GHĀSTĀ polishes, rubs 26 β ia, 133 B, 262. [Sk. *gharṣati*. Pa. *ghamṣati*, Sk. *ghṛṣyate* is rubbed; M. *ghāsnē*, G. *ghāsvū*, H. *ghasnā*, N. *ghasnu* TURNER 155^b, BLOCH 326^b.]
- K. GHĪ clarified butter 56, 102 [Sk. *ghṛtām*; Pa. *ghatam*, Pk. *ghaa-*, *ghia-*; M. G. H. *ghī*, N. *ghiu*, *ghīū*, *ghyu*, *ghyū* TURNER 157^a, BLOCH 327^a.]
- s. gs. GHŪVTĀ revolves, turns 102. [cf. M. *ghumnē* to ferment, G. *ghumvū* to revolve in mind, Sdh. *ghumanu* to turn, H. *ghūmnā*, P. *ghuminnā* all of which go back to Pk. *ghummai*. K. forms show MI-A. **ghūma-* as their basis, also attested in Pk. *ghumai*.]
- x. GHENĪ taking, accepting. [cf. M. *ghenē*; *ghepnē*, Sdh. *ginhanu* < Pk. *gṛgha-* *gheppa*, BLOCH 327.]
- s. gs. CHETTĀ takes, accepts 78 b. [see prec.]
- x. nx. gx. GHŌU husband 119 1°. [cf. -*ghovo* in s. gs. in compds like *bāil-ghovo* addicted to women's company). [M. dial. *ghor*, *ghorv* husband < Pk. *goha-*. On the different etymologies suggested so far see my Prakrit *goha-* in the G. S. Sardesai Commemorative Volume, BLOCH 327^b.]
- s. gs. GHŌṢĪ f. a mare 197. [Sk. *ghoṣikā*; M. G. *ghoṣī*, H. *ghoṣī*, N. *ghoṣī*; TURNER 160^a.]
- s. gs. GHŌṢO sing., GHŌṢE plur. horse(s) 53, 54, 55, 102, 193, 195, 197, 201, 208. [Sk. *ghoṣakāḥ*; Pa. *ghoṣako*, Pk. *ghodaa-*; M. *ghoṣā*, G. *ghodo*, H. *ghoṣā*, N. *ghoṣā* TURNER 160^b, BLOCH 327^b.]
- x nx. gx. CHORKĀR house-holder 299 A [ghor < ghar q. v. and *-kār.]
- s. gs. GHŌṬĀ drudges, shakes, stirs 96 a. [Sk. lex. *gholayati*; Pk. *gholei*; M. *gholñē*, G. *gholvū* agitates, H. *gholnā*, N. *gholnu*; BLOCH 327^b, TURNER 161^b.]
- g. CĀṢ much 39, gx. CĀṢ mf, cāṣ n. 40 β, 42 α, β. [M. *cadh* superior, G. *cadhtū*; v. s. v. *cadtā*.]
- s. gs. CAṢTĀ climbs, ascends 26 α i. [M. *caḍhnē*, G. *caḍhtū*, Sdh. *caṣhanu*, P. *caṣhnā*, N. *caṣnu*, *caṣhanu*, H. *caṣhnā* < **caḍha-*, cf. Pk. *caḍai* mounts, *paccaddai*; BLOCH 328^a, TURNER 164^b. Pk. *caḍai* is connected with I-E. **qelde-* (< **qele-de-*), an extension of the base **qele-* 'be high, lift high' according to GRAY, JAOS 60.362 ff.; and with -*dhe-* extension **qel-dhe-* gives us M. G. H. forms.]
- s. gs. CAṢTI, gx. COṢTI f. ascent, rise 298 [M. G. *caḍhtī*, Sdh. *caṣhati* f, H. P. *caṣhti*, N. *caṣti* TURNER 164^b.]
- K. CAṢO m. chick-pea, gram 26 α j; 53, 102; gx; *cano* 40 α. [Sk. *canaka*- m. Pk. *caṣaa-* m.; M. *canā*, G. *cana*, P. *canā*, H. *canā*, N. *canā*; BLOCH 328^a, TURNER 165^a.]

- in M. *cām*, G. H. B. *cām*, P. L. *camu*, Sdh. *camu*, TURNER 172^a; BLOCH 329^a.]
- s. gs. CĀMPE 121. [v. s. v. *cāmpc*.]
- s. gs. CĀRI 54 B. [v. s. v. *cyār*.]
- s. gs. CĀṬA f. tenement 26 a ii. [cf. Sk. *sālā* : M. *cāl*]
- s. gs. CIKKANA adhesive, unctuous, 121. [Sk. *cikkana* : M. *cikan cikanā*; G. *ciknū*, H. *ciknā*, P. *cikkān* etc. BLOCH 329^b.]
- s. gs. CIKKĀLU m. mud, mire 121. [Sk. *cikkhalā* : M. *cikhal*, G. *cikhal*, *cikhal* m., P. *cikkhar*, Sgh. *sikal*, H. *cikhar*, *cikhal*, BLOCH 330^a.]
- s. gs. CITTALA n. spotted deer 197. [Sk. *citrāḥ* spotted, lex. *citrālā* : Pk. *cittala*-, M. *citaḥ* (TURNER *citaḥ*), *cittaḥ*, G. *citaḥ*, *citḥ* spotted snake, N. *cittat*, *cital*, H. *citaḥ*, B. *cital* etc. TURNER 175^a. BLOCH 330^a.]
- s. gs. CIBBAḌA musk melon 102, 133 B. Sk. *cirbhaṣa*-, *cirbhaṣikā* · Pk. *cirbhada*-, *cirbhada* n., *cirbhada* f.; Sk. *cirbhita*-, *cirbhikā* · Pk. *cirbhida*-, *cirbhida* f.; M. *cirbhaḥ*, *cirbhad* f., *cirbhūt*, *cirbhūt* f. musk melon plat, *cirbiḍ* n. musk melon, G. *cirbhū*]
- g. CUKĀVĀḤ, s. gs. CUKĀVĀḤI f. erratum 39. [cf. K. *cūk* : M. H. *cūk*, G. N. *cūk* < **cukka*· TURNER 179^a; cf. M. *cukpē*, G. *cukvū*, BLOCH 331^a and TURNER 179^a *cuknu*]
- s. gs. CUNNO m. lime 102, 133 B. [Sk. *cūrnaka* · M. *cunā*, G. *cuno*, H. *cūnā*, Sdh. *cunu* (lw. with -u-²), B. O. N. *cun*, H. P. *cūn*, M. *cūn* n. coconut scrapings and K. *cūna* n. coconut scrapings mixed with sugar < Sk. *cūrṇa*·: Pa Pk. *cunna*· BLOCH 331^a, TURNER 180^a.]
- gx. CURĀN mf., CURĀN n. powder 12 a [lw. Sk. *curnā*·]
- s. gs. CŪPI f. a torch of whisps 111 [cf. M. *cūḍi* f., G. M. *cūḍ*, and N. *cūr*² a tenon of morticed wood TURNER 181^a, BLOCH 331^b. < Sk. *cūḍah* tuft, *cūḍā* : Pa. *cūlo*, *cūlā*; Pk. *cūla*-, *cūlā*, *cūḍā* for the M. G. N. forms; BLOCH, s. v, compares Deś.
- cūḍulī* meteor : cf. Tu. *maipu-sūḍi* a broom of coconut ribs.
- s. gs. CĒḌU n. a maid, maid-servant 195 2. [cf. dial. *cedrū* < *ceṣarūpakam* and N. *celo* TURNER 183^a.]
- s. gs. *cedo* a man-servant, 'boy' 102. [Sk. *ceṣakah* : Pa. *ceṣako*, Pk. *ceṣa*-, H. *cerā* etc. TURNER 183^a under *CEḤO*.]
- x. nx. gx. CEPEKĀR 299 A.
- s. gs. CERḌU (variant *celḍū*) boy, son 195 2, 209. [cf. *cēḍū*, *cedrū* above. —cp. English *child*.]
- s. gs. CŌNCI f. beak, bill 124, comci 74, 102. [Sk. *cañcuḥ* : Pk. *cañcū* f.; M. *cōc*; *cōc* f., G. *cac*; the forms with -o- go back to **cūñcu*·: Deś, *cumeḍi*·;—BLOCH 332^a and TURNER 179^b under *cūco*.]
- s. gs. COUGA four persons 230, 235 : COUG-JANA id. 236. [cf. M. *coughe* < Sk. *caturgrahaka*·.]
- s. gs. COUTISA, x nx. gx. COUTIS, gx. COUTIS thirty-four 50, 229. [Sk. *catustrimśat* f. Pk. *cottisaṃ*; M. *cautis*, G. *cotris*, H. *caūlis*, N. *caūtis* TURNER 185^b.]
- s. gs. COUTHŌ the fourth 87 3^o, 244. [Sk. *caturthakah* · *cautthaa*·; M. *cauthā*, G. *cotho*, N. H. P. *cauthā* BLOCH 332^b, TURNER 186^b 87^a.]
- K. COUDĀ fourteen 229, 234, 241. [Sk. *cāturdāśa* · Pa. *catuddasa*, *cuddasa*, Pk. *cauddasa*, *coddasa*, *coddaha*; M. *caudā*, *cavḍā*, H. *caudah*, G. *cauda*, N. *cauda* TURNER 187^a, BLOCH 332^b.]
- s. gs. COUPANNA, x nx. gx. COUPAN fifty-four 229. [Sk. *cātuspañcāśat* f. Pk. *cauvannam*, M. *caupan*, G. *copan*, H. *cauwan*, N. *caūnna*, *caunna*, ON *caupanna* TURNER 162^a.]
- s. gs. COURĀSTARI, x nx. gx. COURVĀSTOR, gx. COURĀSTOR seventy-four 229. [Sk. *catuhsaptatiḥ* f. · Pk. *caūhattarim*, M. *caurehattar*, G. *cumeḥar*, H. *cauhattar*, N. *cohattar* TURNER 187^b.]

- gx. JAMBAL eugenia jambola 40 n. [jambulāh; Pk. *jambula* m.; M. *jābūl* f., Sdh. *dimbul*, N. *jāmuu* TURNER 215*.]
- s. gx. JARI, OX. ZORI, x. ZORI, nx. gx. ZOK if 295. [cf. M. *jar*, *jar* < Sk. *jarhi* BLOCH 333*.]
- s. gx. JARO, gx. JAR fever 26 a i, 40, 137 n. [Sk. *jarah*; Pk. *jarā*, (cf. Sk. *jarā*); M. *jar* m., H. Ku *jar*, A. *zar*, N. *jato* TURNER 210*, BLOCH 333*.]
- s. gx. JAV*Ā twins 49 B, 113 1*. [cf. Sk. *yugala*-. Pk. *purala*-, M. *jūva* f. n., *jūrā* m., *jūrī* f.; the nasalisation in M. and the a- colouration of the initial syllable in K. < Sk. *yama*-, *yamala*-. Pk. *jamala*, O *jūālā*, N *jamalo* TURNER 209*, BLOCH 336*.]
- nx. JAS*SI relative adv. 'as, how' 121 [cf. M. *jasā* < Sk. *yādṛśaka*]
- s. gx. JASLO of which type (relative pronoun) 255 [cf. M. *jaslā*.]
- s. gx. JALŪ leech 26 a i [Sk. *jalaukā*, *jalūkā*, *jalāyukā*. Pa. *jalūkā*, *jalū-pikā*, Pk. *jalūgā*, M. *jalū*, G. *jafo*, Sdh. *jaru*, H. *jalū*, P. *jalogi* BLOCH 334*, TURNER 219* under *juko*]
- s. gx. JALŪ burns 26 a i, 117, 137 a [Sk. *jalāti* Pa. *jalati*, Pk. *jalai*, M. *jalqē*, G. *jalvū*, H. *jalnā*, N. *jalnu* BLOCH 334*, TURNER 211*.]
- gx. JĀUNIK to be, become, to happen, 278 [Sk. *ydti*, Pa. *yāti*, Pk. *jāi* M. *jānē*, G. *jāiū*, H. *jānā*, N. *jānu* to go. K differs from all these in the sense of 'to happen' by having a special verb *uocikka*, v. nx. gx. *uocumk* 'to go' from Sk. **utāt yati*: MI-A *uccai*]
- s. gx. JĀNGA, x. nx. gx. JĀNG f (thigh 124, s. gx. JĀNGA, x. nx. gx. JĀMG 16 b, 19, 26 β 1a, 195 [Sk. *jāṅghā*: Pa. Pk. *jaṅghā*, G. M. *jāṅ(h)* f., N. *jāṅ(h)*, *jān*: TURNER 312*, BLOCH 334*.]
- s. gx. JĀMBA eugenia jambolana 121, [Sk. *jambuh* f.: Pa. *jambu* f., Pk. *jambū* f.; M. *jāb(h)*, G. *jam*, N. *jāmu*; BLOCH 331^b-5*, TURNER 215*.]
- s. gx. JĀVAYI m. 'on-in-law' 26 a ii, 69, 113 1*. [Sk. *jāmātī*-, *jāmātīka*:- Pk. *jāmāyā*- m.; M. *jāiū* *jāi*, G. *jamāi*, H. *jāiū*, N. *jāiū* TURNER 221*.; BLOCH 335*.]
- s. gx. JĀGAYTĀ wake (one) up 260. [cf. M. *jāgatiṇē*, G. *jāgāiū*, P. *jāgāyā*, H. *jāgānā*, N. *jāgānu* < Pk. *jāgāci*. K. shows its preference for the -ya- forms of the causative. TURNER 205-6.]
- gx. JĀGAR m. wakefulness 40 β. (s. gx. *jāgaru*). [cf. M. *jāgar*, etc. lw. fr. Sk. *jāgata*-.]
- s. gx. JĀGI mfn. awake, attentive 26 a ii; 133 A. [cf. Sk. *jāgrat*: Pa. *jāg-gam*; M. *jāgā*, G. *jāgo*, B. H. *jāgā*, N. *jāgo*; BLOCH 331*, TURNER 213*.]
- s. gx. JĀMGĀNI 80 b 2*. [v. s. v. *jāṅg-sāni*, as compd. of *jāṅg* and *sāni* < Sk. *sandhih*.]
- nx. ngs. JĀPU thick 128. [cf. M. *jād*, G. *jādū* thick, N. *jāfo* cold < Sk. *jād-yam*; TURNER 213*.]
- g. JĀNUMIK to know 26 a ii. [Sk. *jāndti*: Pa. *jānāti*, Pk. *jānci*; M. *jānṇē*, G. *jānṇū*, H. *jānṇā*, N. *jānu*; BLOCH 334, TURNER 214*.]
- s. gx. JĀNTĀ knows 26 a ii, 260. [Der. fr. prec.]
- s. gx. JĀNVĒ n the sacred thread 94, 106, 102, 123 b [Sk. *yajñopavitām*: Pa. *yajñopavitam*, Pk. *jannovaviam*, *jannavaviam*, M. *jōnvē*, *jānū*, *jānṇi ē*, *jānṇi ī*, G. *janoi*, N. *janai*, *janeu* TURNER 207*, BLOCH 334*.]
- gx. ZĀBĀR ZĀBĀR powerful 40 β. [cf. M. G. *jabar*, M. *jabrā*, G. *jabrū* < lw. *zabar* from Pers. TURNER 208*.]
- gx. ZĀMBAL m., ZĀMBAL n (s. gx. JĀMBŪLA) a kind of Eugenia 42 a. [Sk. *jambulāh*.]
- s. gx. JĀMBAL, JĀMBOI f. yawn 26 β i a [cf. M. *jābhāi*, *jābhāi* f. < Sk. *jīmbhātā*, **jīmbhātā*; for derivatives

- of Sk. *jimbhate* see TURNER 206^a under *jamūi*.]
- s. g^a. JĀYI f. jasmine 26 a ii, 49 A. [Sk. *jāti*, *jātiḥ* f.; Pa. *jāti* f., Pk. *jai* f.; M. G. H. *jāi*, N. *jāi*; BLOCH 331^a, TURNER 212^a. cf. Kan. *jāi*.]
- e. JĀLI happened; s. g^a. JĀLLO; 26 a ii, 259. [v. s. v. *jāunik*.]
- s. g^a. JĀLI f. sieve 26 a ii. [Sk. *jālikā*, Pa. *jālikā*, Pk. *jāliā*; M. G. *jāli*, N. *jāli*; BLOCH 335^a, TURNER 215^a.]
- s. g^a. JIKTĀ, JIK*Ā, JĪKA win, win 27 a, 102. [MI-A. -akka- extension of Sk. *jita-* > **jiakka*-, M. *jiknē*; TURNER 217^a under *jitnu*, BLOCH 335^a.]
- ns. ng^a. x. nx. gx. JITLO so much as 255. [cf. M. *jikā*, *jilā*, *jitulā*, OM. *jetulā*; G. *jeḥlā*, H. *jitnā* < Sk. **yattaka-* with -alla- extension; v. s. v. *itlo*, *itko*, *titlo*, *titko*.]
- s. g^a. JĪB(II)A, x. nx. gx. JĪB f. tongue 19, 137 f. [Sk. *jihvā*; Pa. *jivhā*, Pk. *jibbhā*; M. G. H. *jibh* f., N. *jib(h)ro* TURNER 218^a BLOCH 335.]
- s. g^a. JĪVU life, JĪV*SI mortality 27 a, 102. [Sk. *jivāḥ*; Pa. Pk. *jīva-* m. M. G. H. *jiv*, N. *jivā*, *jyu* TURNER 216^a, BLOCH 335^b.]
- s. g^a. JURĀ flees, runs away, escapes, decamps 71. [cf. M. *jhurnē* G. *jhurvū* to fade away, N. *jhurinu* to become parched or dry, TURNER 236^a.—cf. Sk. *juryati* decays, *kṣarati*: Pa. Pk. *jhara-* flows < **jhṛ* as a variant for *jṛ*·?]
- ns. ng^a. JULĀ agrees, tallies, fits 102. [cf. M. *juḥnē*, G. *juḥvū*, N. *jurnu* TURNER 221^a < **yusati* (cf. Sk. *juḥ*-, *jud*-).]
- s. g^a. x. nx. gx. JŪI f. jasmine 106; JŪYI 119 2^a, 110. [Sk. *yūthikā*; Pa. *yūthikā*, Pk. *jūhiā*; M. G. *jui*, H. *jūhi*, B. O. N. *jui* TURNER 219^a.]
- s. g^a. JŪNA, x. nx. gx. JŪN old, ripe 102, 133 B. [Sk. *jūrnāḥ* old: Pk. *junā*; M. *junā*, G. *jūnū*, H. *jūnā*, TURNER 231^a under *jhinu*; BLOCH 335^b.]
- s. g^a. JEVAṆA n. dinner, lunch, meal 102. [M. *jevan*, B. *jeman* < Sk. *jema-*
- nam*; TURNER 216^a under *jīnu* and BLOCH 336^a under *jetnē*.]
- ns. ng^a. x. nx. gx. JO relative pronoun 'who, which', *jī jē* (in sing. as opposed to plur. *je*, *jye*, *jī*) 10 b, 251. [Sk. **yatah*; MI-A. **jao*; M. G. *jō*; BLOCH 336^a, TURNER 223^a.]
- s. g^a. JOGI a recluse 91, 105. [H. *yogin* from Sk. as in M. G. N. *jogi* TURNER 221^a.]
- s. g^a. JOḢI, JOYIŠI astrologer 30, 57. [Sk. *jyotiṣṭāḥ*; Pa. *jotiṣā* f. astrology; Pk. *joṛiā* m. astrologer; M. G. *joṣi*, OM. *joṣi*, *joṣi*, *joṣpanā*; G. *doṣi*, Sdh. *josi*, P. *joṣi*, H. *joṣi*, BLOCH 336^a, TURNER 223^a under *josi*, 225^a under *josi*.]
- s. g^a. JŪLU millet 106. [cf. Kan. *joḥa* and M. *jondhā*.—M. *javār(i)* f., G. *javārū* m. pl., *javārū*, *javār*.]
- s. g^a. JHAḢI f. fine rain, shower 26 a i. [Deś. *jhaḥi* f. continuous rain: M. *jhaḥi* f. continuous rain, *jhaḥ* swoop; G. *jhaḥi*, N. *jhari* TURNER 229^a, 230^a. BLOCH 337^a compares Kan. *jaḥi*, etc. with this.]
- gx. ZILAMP 40 a.
- gx. JHĀR f. cascade, JHĀRĪ fountain 40 β. (s. gx. *jhari*) [Sk. lex. *pharāḥ* cascade > **pharikā* or **pharī*, ultimately connected with Sk. *kṣar-*; cf. JBORS 23, i.]
- s. g^a. JHARTĀ wastes away; subsides, goes down; 26 a i, 71, 102. [Sk. *kṣarati*; Pk. *jharaī*, M. *jharnē*, G. *jharnū*, N. *jharnu*, TURNER 230^a.]
- s. g^a. JHAḢKATĀ flashes, glistens 26 a i. [cf. N. *jhalkanu*, M. *jhaḥaknē*, G. *jhaḥakvū* < Ap. *jhalakkia-* burnt. TURNER 230^a connects this with PI-A. **jhalakka-*, extension of **jhalā-* 'sudden movement' found in N. *jhal-jhal* (231^a), while I have connected it with Sk. *jval-*, COJ 2.]
- s. g^a. JHĀḢA n. shrub 26 a ii, 78 a, (x. nx. gx. *jhād*). [Sk. lex. *jhāḥa* m. arbour: Pk. *jhāda-* n.; M. G. *jhād* n., H. P. *jhāt*, N. *jhār* TURNER 232-33. For possible connection be-

- tween Sk. *jaṭā* and *jhāṭa*- see COJ 2.104.]
- s. g. JHĀṆṬI f. lock of hair which comes out after combing the head 102. [In the sense of long hair or matted tress cf. M. *jhāṭ* f., P. *jhāṭṭā* m.; elsewhere in N. *jhāṭ* B. H. *jhāṭ* f., P. *jhāṭ(h)* f., Sdh. *jhāṭa* f., G. *jhāṭū* and M. *jhāṭ* n the sense is 'pubic hair', TURNER 212^b. Cf. COJ 2.104 for alternate explanation connecting the various forms referred to by TURNER.]
- a. g. TAPPĀLA, nx TOPPĀL, x. gx. g. TOPĀL post 63. [cf. M. *tappāl*, G. *tapāl* f.]
- a. g. TĀṆKO (in *Rāmānko*) a coin 103. [Sk. *ṭaṅkaka*-, *tanka*- in M. *ṭaṅk*, *ṭāk* m. weight, *ṭāṅṇē* rechsel, *ṭāṅ* f. metal chisel; G. *ṭāṅṇū* a chisel, *ṭāṅvū* to chisel, ec.; BLOCH 339^a, TURNER 241^b]
- gx. THAKI injurious 40 β. [cf. M. *ṭhak*, *ṭhag*, *ṭhakdā* deceitful, *ṭhakṇē* to deceive, G. *ṭhagārū*, *ṭhagvū* to deceive; cp. N. *ṭhag* and *ṭhagnu* in TURNER 248^b; Sk. **ṭhakka*? For the -g- forms cf. Pk *ṭhaga* < **ṭhaka*-.]
- a. g. THĀKUR chief 103 [Sk. *ṭhak* *kurah*: Pk. *ṭhakkura*- m; M. *ṭhākūr* G. *ṭhākor*, *ṭhākar*, H. N. *ṭhākur* TURNER 251^a]
- s. g. THĀṆA camp 26 a ii, 138, 152 a (x. nx. gx. g. *ṭhān*) [Sk. *sthānam*. Pa Pk *ṭhāna*- n; M. *ṭhān*, G. *ṭhānū*, N. *ṭhān*; with -ka- extension in M. *ṭhānē*, Sdh. *ṭhāno*. BLOCH 340^a, TURNER 295-96.]
- s. g. THIKĀNI f. order, place 152 a [M. *ṭhikān* n., G. *ṭhekānū*, H. *ṭhikānā*, N. *ṭhekān* TURNER 253^a. < *sthita*- with -kka- extension perh. < **ṭheakka*-, as in N. *ṭhekmu*- q. v.]
- QABBO, x. nx. gx. DOBO box 63. [cf. M. *qabbā*, *qabā* m., *dabī* f.; G. *qab(b)* f., *qab(b)a* m., H. N. *qabbā* < Sk. *dārvih*, BLOCH 341^a and TURNER 256^b.]
- s. g. QUKKARA n., a hog, pig 197. (x. nx. gx. *qukor*). [M. *dukar* mfn., *qukrī* f.; G. *qulro* m., *qukrī* f., *qukkar*, *quktro*, *qukkrī* f. hog, sow, pig. < Sk. *sūkara*-.]
- nx. DORA, a. DORA n. rope 103; nx. ng. DŪRI f. string 153 a. [M. *ḍor(ā)* m., N. *ḍoro* TURNER 262^b. For other forms see under *dora* infra.]
- PHĀKṆĒ n. lid 103. [M. *ḍhākaṇ* n., G. *ḍhākaṇū* B. *ḍhākanē*, N. *ḍhakanā* < Pk. *ḍhaṅkana*-, TURNER 263^a. For connection between these forms and K. *dhāmpūka*, M. *jhākaṇē* *jhāp-nē* etc. see COJ 2; BLOCH 342-43.]
- gx. NĀY, s. g. NAVYADA, x. nx. gx. NŪY ninety 40 β, 155 a; s. g. NAVVĪ, x; nx, gx; NŌI 116 a. [Sk. *navati* f.: Pa. *navati*- f., Pk. *naūm*; M. *navvad*, G. *nevū*, H. N. *nabbe*; TURNER 335^b, BLOCH 356^a.]
- s. g. NAVVA nine 155. [v. s. v. *navva*; cerebralisation due to following K. *āṭ(h)* in the numerical order.]
- s. gx. NAVVYĀNAVVĪ, x. nx. NOVĀNŌI, YĒKUNESAMBHOR, gx. NOVĀNŌI ninety-nine 229 [Sk. *navanavati* f. Pk. *navanāñi*- f.; M. *navyānnav*, H. *ninyānobe*.]
- gx. TĀKLI head, brain 40 a, 42'. TĀKLO TĀKLĪ 47 γ. [cf. M. *ṭakli* f., *ṭaklē* n a light term for head, especially crown of head, *ṭaklyā* bald, *ṭakhaln* baldness; see further, M. *ṭāuki* f. forepart of skull, sinciput, G. *ṭālkū*, *ṭālkū* crown of head; apparently closely connected with this are M. *dokē* n. head, *ḍoki* f., *ḍokūl* n, *ḍocki* f., n head; G. *dok* f. neck, *doki* f. id, *dokū* head, whence *ḍokāvū* poke the head forward, *ḍokiyū* looking up; v s. v. N. *doko* TURNER 262^a and BLOCH 342^a under *doi*, *ḍoy*, *ḍokē*.]
- s. g. TATṬĒ n. a small metal tumbler 26 a1 < **taṭṭa-ka*-, cf. Avestan

- lasta*; M. *tāl* n. rimmed dining plate of metal (gold, silver, etc.), *tast* n. (lw. fr. Pers.) a metal vessel to hold water, ewer, jug.]
- s. g_s. TAŶA n. grass 8. [Sk. *ṭṭam*; Ph. *lana-* n.; M. *tan*, G. *toran*, *tanthalū*, Sgh. *tana*. From Ph. *ṭṭa-* we have Ksh. *tinka* f. pl. scraps, B. *tinkā* morsel, Bi. *tinkā* small piece of mango leaf fibre, H. *tinkā* blade of grass, P. *ṭiṇ*. BLOCH 311^a TURNER 292^a *tyāndro*.]
- g. TĀR, s. g_s. TARĪ g_s. TĀRĪ, ogx. x. TORI, nx. g_s. TOR if, but, nevertheless 39, 10β, 295. [cf. M. *tar*, *tar(h)*] < Sk. *tārhi*, Pa. *tarahi*, Ph. *tarihi* or impd. of *ta* and *rā* (? TURNER 273^b), BLOCH 311^b.]
- g_s. TĀRKŪNIK to wrangle, dispute, argue 40β. [lw. Sk. *tarkayati*; cf. M. *tarakṇē*; for NI-A. derivatives see under N. *tāknū* TURNER 277^b.]
- s. g_s. TARNO young; g_s. TĀRNO, 26 α i, 30, 10 [Sk. *tārunaka-*; Pa. *taruṇa-*, Ph. *taluna-*, *tarunaa-*, Rom. cur *terno*, syr. *tārnā*, M. *tarnā* BLOCH 311^b, TURNER 274^a.]
- s. g_s. TAYO m. a roasting pan 26 α i [< **tapakah*: H. *tauā* m. frying M. *taīā*, G. *taro*, M. G. *tari* BLOCH 315^a. For Sk. *tāpakah* see N. *tāna* TURNER 281^b.]
- s. g_s. TAVSĒ n. cucumis sativus, 26 α i, [Sk. *trapuṣakam*: M. *taṣṣē* the fruit and *taṣṣi* f. cucumis sativus.]
- s. g_s. TAŚŚI thus, so, in this way, x. nx g_s. *taṣṣē* 52, 211, 293, 291. [cf. M. *tasā*, H. *taṣṣā* < Sk. *tādṛśaka-*; Ph. *tāśśaa-*; cf. N. *tyaso*, Ku. *tasō* TURNER 292^a.]
- s. g_s. TASLO of that kind 255. [cf. M. *taslā*: -*alla-* extension of prec.]
- gx. TĀLI f. a small tank, s. g_s. TAṬĒ a pond, gx. *tālē* 127, 26 α i, 102. [cf. M. *taṭi* f., G. *talīyū* < *talikā*; M. K. *taṭi* < **taḍaga-*, *talaka-* **taṭaka-*, BLOCH 315^b under *talāu*.]
- s. g_s. TALTĀ fries 26 α i. [cf. Sk. **tālayati* (> *talitah*) in N. *tārnū* TURNER 280^b; M. *taṭnē*, G. *taṭvū*, P. *taṭnā*, H. *taṭnā* < Dec. *talimo*, BLOCH 315^b.]
- x. gx. nx. g. TĀK, s. g_s. TĀKA n. butter-milk 16 a, 26 β i a, 88, 133 A. [Sk. *takram*: Pa. Ph. *takka-* n.; M. *tāk* n., G. *tāk* f., Sgh. *tak*, BLOCH 315^b.]
- s. g_s. TĀNTĀ pulls, extends, stretches 112 1°. [OI-A. **tānayati* (cf. Sk. *tanōti*): Ph. *tāṇia-*; M. *tāṇṇē*, G. *tāṇvū*, Sdh. *tāṇṇu*, *tāṇṇu*, P. *tāṇṇū*, H. *tāṇṇā*, N. *tāṇṇu*; TURNER 279^a, BLOCH 315-16.]
- s. g_s. TĀNA, g. x. nx. g_s. TĀN f. desire, thirst 8, 19. [Sk. *ṭṭṇā*: Pa. Ph. *taṇhā* f.; M. *tahān*, *tānh* f., Sgh. *tana*, P. *tāṇṇh* BLOCH 315^a.]
- s. g_s. TĀPTĀ gets hot or heated 102. [cf. M. *tāpnē*, G. *tāpvū*, Sdh. *tapanu*, H. *tāpnā*, N. *tāpnu* < Sk. *tāpyati*: Pa. *tappati*, Ph. *tappaī*, BLOCH 316^a, TURNER 279^b.]
- s. g_s. TĀMṬI a copper-smith 26 α ii. [cf. M. *tābaṭ* (*kar*) m. caste of copper-smiths, G. *tābāṭi* f., -*do* m. a copper pot, < *tām* (< Sk. *tāmṛā-*) with suffix -(i) in K.]
- s. g_s. TĀMBE n. copper 26 α ii, 133 A. [Sk. *tāmṛām*. Pa. Ph. *tamba-* n.; M. *tāb*: BLOCH 316^a and with -*ka-* extension in M. *tābē*, G. *tābā*, P. *tāmbā*, H. *tābā*, O. *tambā*, B. *tāmā*, N. Ku. *tāmo* TURNER 280^a. —MI-A. **tramta-*: Ksh. *trām*, Sh. *trām* (lw. with *tr-*, not *c-*), L. *trāmī* f. a large vessel, Sdh. *trāmo*, G. *trābū*.]
- s. g_s. TĀMBQĒ reddish, ruddy, copper coloured 26 α ii 88 [cf. M. *tāmbū*; der. from prec.]
- s. g_s. TĀLU f. crown of head 89, 102, 117. [Sk. *tālukā*: Pa. *tālūa-* n., M. *tālū* *tālū* f.; G. *tālu*, H. P. L. *tālū* M., G. *tālū*, n., N. *tālū* TURNER 281. — cf. N. *tāuko* head, G. *tālū*, M. *tālū* already referred to under *takṭi* supra.]
- s. g_s. TĀLO throat, voice 26 α ii. [cf. Sk. *tāluka-* and prec.]
- gx. TĪKAPCO of that side 40 β [cf. M. *tikadā* < *tikḍe* and s. g_s. *tekaḍe*

- consisting of the demonstrative pronominal base with *kade*, seen in Kan. and Tel; cp. also *gx. hekadeo*, s. *gx. hekadeo*, M. *ikde*, *ikadeā*]
- b. *GS. TILO* so much 255. [cf. M. *tikkā*, *tillā*; Sdh. *tetiru*, H. *tinnā*. Ksh. *tyātu*, G. *teflū*, N. *tyāti* all < Pk. *tettia-*, *tettula-*; cf. TURNER 292^a.]
- b. *GS. TINSI* three hundred 229. [ibid. in M; H. *tin so* etc.]
- GV. TIRPĀL* Xanthoxylon Rheeta 10 a. [M. dial. *tirphaḥ* fn, *curphaḥ* fn. < *triphalā-*?]
- b. *GS. TISRO* third 88, 102, 244 [Sk. **trisarah*, *-akah*: M II *tisrā*, P. *tisrāt* f. third person, Sdh. *tihara*, BLOCH 347^a.]
- b. *GS. TIḢELA*, x. *nx. gx. TIḢEL* n sesamum oil. [Sk. *tīla-tailāyam* - Pk. *tulella-* n; M. dial. *tiḥel*, *tiḥel*]
- G. GX. NX. X. TĪK*, s. *GS. TĪKA* pungent, biting hot 80 b 1^a, 102 [Sk. *tikṣṇa-* Pa. Pk. *tikkha-*, M. *tikh*, G. *tikhū*, P. H. *tikhā*, N. *tikha*. P. *tikkhā* BLOCH 347, TURNER 282^b for two other developments in NI-A.]
- G. GX. NX. X. TĪGA* three persons 230, 245 [v. s. v. *tega*]
- a. *GS. TINI* x. *nx. gx. g. TĪN* three 87 1^a, 102, 156 a, 229, 233 [Sk. *tīn* n pl. Pa. *tini*, Pk. *tumi* M H Ku *tin*, O. *tin* B N. *tin*, P. *tini*, from MI-A. **tinn* or **trann* we have Rom. *cur. tin*, *sy. tīran*, G. *trān*, and from Sk. *trāvah* L. *tri*, Sdh. *tre* and several Dardic forms TURNER 283^a, BLOCH 347^b.]
- a. *GS. TISA*, x. *nx. gx. tis* thirty 229. [Sk. *trimśat* f. Pa. *timsa* f., Pk. *tisa*, *tisā*, M. H. Bi. Ku *tis*, Sgh. *tisa* *tihā*, P. *tih*; with preservation of r in Sh. *ch* Ksh. *trah*, A. B. *tis*, O. *tisa*, L. *trih* Sdh. *tihā*, G. *tis* TURNER 289^b, BLOCH 347^b.]
- b. *GS. TUKTĀ*, *TIKKAYTĀ* weighs causes to weigh 263 2^a [cf. M. *tukgē* to weigh, *tuk* n. weight; cf. N. *tuk*, *tukni* a measure of weight, and Kan. *tūka*, TURNER 245^a.]
- G. TUTOŪIK* to break 102. (s. *gs. thunḡtā*). [M. *tuḡnē*, G. *tuḡtū*, *tuḡrū*, P. *tuḡnā*, H. *tūnā*, O. *tuḡbā*, A. *tuḡibā*, B. *tuḡā*, Ku. *tuḡno*, N. *tuḡnu* < Sk. *trutyati*: Pk. *tuḡtā* in M. O and MI-A, **trutḡtā* in L. *tuḡtan*, Sdh. *tuḡtanu* TURNER 245^b, BLOCH 347^b.]
- a. *GS. TUMMI*, *TUMĪ*, *TUMMI*, x. *nx. gx. tumi* you 69, 169, 248. [cf. M. *tumhī* (BLOCH 348^a and TURNER 284^a, following him wrongly quote M. as *tumhī*), G. *tame*, H. *tum*, O. *tumbhī*, A. B. *tumi*, N. *timi* < Pa. Pk. *tumhe*, Sk. **tuḡme* (cf. *yuḡme*), for M. TURNER posits MI-A. *tumhehim*.]
- b. *GS. TURURI* a kind of wind instrument 80 a [cf. M. *turturi* f.]
- TĪ* thou 72, 102, 248. [Ved. *tuiām*, Sk. *tiām* - Pa. *tuiam*, Pk. *tumam*, M. P. Sdh. *tū* G. L. *tū*, H. Ku. *tū*; - BLOCH 348^a, TURNER 270^a.]
- TĪ TĪO, TĪ* they 249, [v. s. v. *to*, *ti*, *tū*.]
- v. *GS. TEG-JANA* three persons 238. [K. *teg(a)* < *trigraha-*, (cf. *doga*) compounded with *jana*]
- a. *GS. TETTISA*, v. *nx. TETTIS* *gx. TITTIS* thirtythree 229 [Sk. *trāyastriṃśat* f.: Pa. *tettimsa* Pk. *tettisa*, M. *tetis*, G. *tetris*, H. *tutis* *tētis*, N. *tettis* TURNER 289^b.]
- v. *GS. TERĀ*, K. *TERĀ* 80 b 2^a, 102, 229, thirteen [Sk. *trayodāśa*: Pa. *teḷasa*, *teḷasa*, Pk. *terasa*, *teraha*; Aś. sh. *teḷasa* man *treḷasa*, gr. *tridasa* etc., M. *terā* G. *tera*, H. *terah*, N. *tera* TURNER 289^b, BLOCH 348^b.]
- a. *GS. TELA*, x. *nx. gx. TEL* oil 73, 131 a [Pk. *tilla*, *tilla* n. (< **tailya-*), M. G. H. P. L. Ku. A. B. *tel*, Sdh. *teḷa*, Sgh. *teḷa* BLOCH 348^a, TURNER 290^a.]
- v. *GS. TIVISA* *TRIVISA* x. *nx. gx. TIVIS* twentythree 229 [Sk. *trayāśimśat* f. Pa. Pk. *tivisa*, M. G. *tetis*, N. *tetis* TURNER 289^b, K. *trivisa* is evidently a lw. from Guj. *trivis*]
- K. *TO* (TĪ TE) he, she, it 102, 249; plur. *TE*, *TĪO*, *TĪ* [< **takah* (cf.

- *yakah in K. jo): M. to, N. tvo. TURNER 292^a.]
- x. nx. gx. TONTONIT strained, stretched 299 C. [cf. M. tantanil.]
- g. g₂. TONIPA mouth 18 b, 74, 102. [Sk. *tundam* < **taunda-*; M. *tōd*; elsewhere Sk. *tundam*; G. B. *tūd*, Sgh. *tula* BLOCH 319^a.]
- f. ex. TOR. g. g₂. THIARU' manner 80 a. [cf. M. G. *thar* layer, N. *thar* cream, *thar* clan, tribe respectively < *stara-* and Pk. *thada-* TURNER 291^a, cf. Kan. *tara*.]
- g. g₂. TRYĀ(A)ĪS, x. nx. T(R)YĀĪ, gx. TRYĀSI eighty-three 229. [Sk. *tryaśīti* f.: Pk. *tesī*; M. *tryāsī*, G. *tyāsī*, L. *trāsī*, H. P. L. *tīrāsī*, O. *teyāsī*, B. *tīrāsī*, A. *terāsī*, N. *tīrāsī* TURNER 281^b.]
- g. g₂. TRYĀNANI, x. nx. TRYĀNOVOI, gx. TRYĀNŌI ninety-three 229. [Sk. *trayonavati* f.: Pk. *tenāū*; M. *tīryānnar*, G. *tānū*, H. L. *tīrānave*, N. *tīrānabe* TURNER 281^b.]
- g. g₂. TRYĀSTARI, x. nx. gx. TRYĀSTOR seventy-three 229. [Sk. *trisaptati* f.: Pk. *teṭattari*; M. *tīryūhattar*, G. *toter*, P. H. N. *tihattar* TURNER 286^a.]
- g. g₂. TREPANNA, x. nx. TREFPON, gx. TREFPON fifty-three 229. [Sk. *tripañcāt* f.: Pk. *teṭanna*; M. *tirpanna*, G. *t(r)epan*, N. *tirpan* TURNER 285^a.]
- g. g₂. T(R)EVECĀĪS, x. nx. gx. TEVCĀĪS, x. nx. TECĀĪS, gx. TEVECĀĪ forty-three 229. [Sk. *trayaścat-tārīṃśat* f.: Pk. *teyāṭisa*; M. *tīrāṭīs*, *tīrāṭīs*, *tīrāṭīs*, H. *tētāṭīs* *tētāṭīs*, N. *tētāṭīs* TURNER 289^a.]
- g. g₂. TRESAṢṬI, x. nx. TRESOṢṬ, TRYĀSOṢṬ, gx. TRESOṢṬ sixty-three 229. [Sk. *triṣaṣṭi*; Pa. *tesaṣṭhi*, Pk. *tesaṣṭhi*; N. *tresasṭ*, G. *tesaṣṭ*, Sgh. *tresaṣṭi*, H. N. *tīrsath* TURNER 285^b.]
- gx. THAṢGĀ, gx. nx. THAṢGĀ here, there 294. (s. g₂. *hāngā*).
- gx. THĀMP mf., THĀMP n. cool, cold; g. g₂. (THAṢIPU, THAṢIPU) THAṢIPA 42 a, 88. [Sk. *stabdhak*: Pa. *thaddho*, Pk. *thadḍha*, *thaddha*, *thaddha*, and through contamination with Sk. *stambhayaṭi* **than-dha*; M. *thād(ā)* BLOCH 319^a; G. *tākhū*, *thādū*, N. *thandū* TURNER 219^a.]
- g. g₂. THAṢIDI f. cold 88. [Sk. *stabdhih* f.: M. *thāḍi* f., H. *thāḍhi*, Ksh. *thandī*, N. *thandī* TURNER 219^a.]
- g. g₂. THANPĀI, x. nx. gx. THONPĀI coolness 299 B. [cf. M. G. *thāpāi*, H. *thād(h)āi*, f.].
- g. g₂. THAKTHARTĀ trembles 26 a i, 102. [Sk. *tharatharāyate*: Pk. *thara-tharedi*, *tharatharai*; M. *thartharāṇ*, G. *thartharāṇ*, H. *thartharāṇ*, N. *thartharāṇu* TURNER 291^a.]
- gx. THĀNGĀ there 78 b. [cf. M. *thāngā*, *thāng*, m. exact spot or track; G. *thāg*, H. *thāg* BLOCH 319^a.]
- gx. THĀPĀT, g. g₂. THĀPĀṬA clap, cuff, clapping 40 a. [cf. M. *thāpā*, *thāpā* f. clap; G. *thāpā*, *thāpā* f.; H. N. *thāpā*; M. G. *thāpā*, H. N. *thāpā* < **thāpā*; TURNER 291^a.]
- gx. THĀNGĀ there 78 b. [cf. *thāmpā*.]
- g. g₂. THUṢITĀ breaks 128. [v. s. v. *tuṭṭā*.]
- K. THŪ spitting 102. [Sk. *thūthū*; Pk. *thū*, NI-A. *thū* TURNER 297^a.]
- g. g₂. THIEMBO drop 88. [cf. H. *them*, *thēb*, G. *uthevo*; M. *thēbā*, *-dā*; *themkā*, *-fā* m., *thēbūṣa*, *thēbōṣā* < OI-A. **stimyaka-*, **staimyaka-*.]
- THAI-THAI the sound of dancing 102. [cf. M. *thanthai* (ā), G. *thai'hai*, *thēi-thēi*.]
- g. g₂. THĀI there, x. nx. gx. THŌI, THOI there 26 a i, 78 b, 99 c, 214, 291. [cf. M. *tahā*, *tahā*, G. *tahā* H. *tahā*, N. *tyāhā*, *tāhā*, *tehā*, *tyahā* TURNER 292^a. < Sk. *tasmim*: Pk. *tāmhā*, Ap. *tahā*.]
- gx. THŌI there 78 b. [v. s. v. *thāi*.]
- K. THOPE few, scarce 57, 138. [Sk. *stokām* n. drop, a little; Pa. *thoka*.

- n. Pk. *thoa-* n.; and with *-da-(ka-)* extension in M. *thoḍā*, G. *thoḍū* etc. TURNER 300^b under *thor*; BLOCH 350^b.]
- s. gs. THÖRU fat, big 138. (x. nx. gx. *thōr*). [cf. M. G *thor*, N. *thore* < Sk. *sthaura-* (cf. *sthūru-*) (cf. *sthūrā-*) TURNER 300^b, BLOCH 350^b.]
- s. gs. DAMPU fine, punishment 26 α i. [cf. M. *dād*; for inherited forms see M. *dād* BLOCH 350^b.]
- s. gs. DANDA work 80 a [cf. M. O. Ku. N. *dhandā* trade, G Sdh *dhandho* H. P. *dhandhā* A. *dhand*; TURNER 323-34.]
- s. gs. DAMMU panting, gasping 80 a; x. nx. gx. DOM 102. [M. G. H. N. *dam*, lw Pers. *dam*.]
- s. gs. DAYĀ compassion 20. [lw Sk. *id*.]
- gx. DARJĪ tailor 210 (s. gs. *darjī*) [M. G. *darjī*, N. *darjī* < lw. Pers. *darzi* TURNER 304^b.]
- s. gs. DASAMI the tenth day of a lunar fortnight 26 α i. [Sk. *daśamī* Pa. Pk. *dasamī*, G. *dasam* f., N. *dasai* TURNER 306^b.]
- s. gs. DASTO trick 100 [cf. M. *dast* mn., *dastā* m. a hand at cards G. *dast* m. hand, *dasto* m handle < lw. Pers. *dast*, *dastah*.]
- s. gs. DASRO the festival held on the tenth day of the dark half of the month of Āśāḍha 26 α i. 55, 211 [Sk. *daśaharā* M. *dasrā*, G. *dasrā* *daserā*, Ku. *dasaro*, N. *dasaharā* BLOCH 351^a, TURNER 306^b.]
- s. gs. DALTĀ grinds 26 α i. [Sk. *dalatī* splits (cf. *dāratī*): Pa. *dalatī*, Pk. *dolaī*; M. *dalnē*, G. *dalrū*, O. *daḷibā* P. *dalnā*, H. *dalnā*, N. *dalnu*; BLOCH 351^a, TURNER 306^a.]
- x. gx. DĀUṆ, s. gs. DHĀVYTĀ runs 263.5^a. [Sk. *dhārati*: Pa. *dhāratī*, Pk. *dhāī ai*; M. *dhavṇē*, *dhānē*, G. *dhātū*, H. *dhāwnū* N. *dhāumu* BLOCH 355-56, TURNER 327^a.]
- x. gx. DĀUṆDĀI, s. gs. DHĀVḌAYTĀ causes to run 263, 5^a. [cf. M. *dhāī adṇē*, *dhāvḍṇē* to make run, put to flight; perhaps contamination of *dhāvati* and **dravada-* (cf. Sk. *drū*) in G. *doḍvū*, M. *daī adṇē*, H. *daṇṇā* TURNER 314^a.]
- s. gs. DĀṢDĀRO stem of any coarse leaf as that of the Palm or Plantain. [cf. M. *dādārā* and Gr. *dendron* < perh. Sk. *daṇḍākūrā-* or **dandā-kūrā-*.]
- s. gs. DĀNTU, DĀTU, x. nx. gx. DĀNT, DĀT tooth 124 102. [Sk. *dāntah*: Pa. Pk. *danta-*; M. G. H. Ku. A. B. *dāt*, P. L. *dand*, Sdn. *dandu*, Sgh. *data* TURNER 308^a.]
- s. gs. DĀDEL (A) burnt oil 122. [Sk. *dagdha* tailyam: M. *dādheī*.]
- s. gs. DĀRVATĒ porch 26 α ii, 137 b. [cf. M. *dārvatā*, *dārvāṭhā*, *dārvāṭhā*, *dārvāṭā* m threshold < *dvāra-* **arīmaka-*.]
- gx. DINĀR giver 298, [cf. M. *deṇedār*, G. *deṇḍār* debtor.]
- s. gs. DĪVĀḌI f; the festival of lamps 31 b 1, 54 A [Sk. *dīpālī* *dīpāvalī* f.; Pk. *divālī* *divālī*, M. G. *divālī* f., H. P. N. *divālī* TURNER 312^b.]
- s. gs. DIŚŪKA x nx gx. DIŚŪNIK to be visible 131 c, DI-SŪKA 260, DIŚĀ appears, seems 88, 102. [Sk. *dryāte*: Pa. *disati*, Pk. *dissai*; M. *disnē*, G. *disiū*, H. *disnā*, BLOCH 352^a.]
- s. gs. DĪNĒ gift, marriage gift, dowry 298. [cf. M. *deṇē*, G. *den*, *denū*, O. *denā* BLOCH 353, TURNER 318^a.]
- s. gs. DĪSU, x nx gx. DĪS daytime, day 56. [Sk. *dīśasah*: Pa. Pk. *diva-a-*, Pk. *divaha-*, *dīasa-*, *dīaha-*; M. G. *dis*, Rom. syr. *dis*, Ku. *dis*, BLOCH 352^b, TURNER 311^a.]
- gx. DUKEST miserable 299 C. [lw. Sk. *dukkhastha-*, **dukkhe-stha-*.]
- s. gs. DUKTĀ aches, hurts, 102. [Sk. *dukkhati* *dukkhayati*: Pa. *dukhati*, Pk. *dukkhai*; M. *dukhṇē*, G. *dukhīū*, H. *dukhnā*, N. *dukhnu*, TURNER 313^b.]

1. g. DUDDU money; two pies; 195. [cf. M. *dudū*, *duḍḍū* a pice and Kan. *dudḍu*.]
- DUḌO twice, two fold 56. [Sk. *diḡuna-*, Pa. *diḡuna-*, Pk. *diuna-*, *diuna-*; M. *dunā*, G. *dūnā*, A. H. *dunā*, H. *dūnā*, N. *dunu*; BLOCH 352^b, TURNER 314^b.]
- gx. DUTSAGĀR name of a place, literally 'ocean of milk' 40 β. [< Sk. *dug-dha-* and *sāgara*, the first being in its inherited form and the second as a lw.]
- x. nx. gx. DUBLO weak, miserable, poor 133 B. [Sk. *durbala-*; Pk. *dubbala-*, and with -ka- extension in M. *dubḷā*, G. *dubḷo*, H. P. *dublā*, Ku. N. *dublo*, BLOCH 353-53, TURNER 315^a.]
- gx. DURBOḲKĀI weakness, poverty, misery 299 B. [der. from prec. but as a lw. fr. Sk.]
- gx. DUSMANKĀI enmity 299 B. [-*lāi* formation (see prec.) fr. lw. Pers. M. *dusman*, M. G. *duśman*, N. *dusman*, *duśman*, H. *duśman*, TURNER 316^b.]
- DUSRO another, the second 244. [cf. M. *dusrū*, G. *dusro*, P. *dūsarū*, H. *dūsrū* N. *dosro* TURNER 321^a, BLOCH 353^v. < Sk. *dvi-sara-*.]
1. g. DŪKI f. pain, distress 102. [M. dial. *dukhi* f., G. *dukhi* mfn. Sk. *duḥkha-* *duḥkhita-* Pk. *dukkha-*.]
- g. gx. nx. x. DŪD, 1. g. DŪDA milk 80 b 1^o, 88, 122. [Sk. *dugdhām*; Pa. Pk. *duddha-*; M. G. *dūdh*, n., Ku. Bi. H. *dūdh* m., P. L. *duddh*, Sgh. *dudu*; BLOCH 353^v, TURNER 314^a.]
1. g. DEŪTI x. nx. gx. DFUTI incline, downward gradient 298.
- g. gx. nx. x. DĒP, 1. g. DĒPU (DĒPT, DĒPA) 80 b 1^o, 87 3^o, 102, 232. [Sk. *dviyardha-*, **dvaiyardha-*; Pk. *diya-dha-* (< *dviyardha-*); M. *diḍ(h)*, N. *der*, TURNER 261^b, BLOCH 352^b.]
1. g. DĒRU husband's younger brother 56. [Sk. *devr-* (sing. *devā*, plur. *devarah*); Pa. *devarao*, Pk. *devara-*, *diara-*; M. *dir*, dial. *der*; G;
- diyat*, *devat*, H. P. N. *decar* BLOCH 352-53, TURNER 518^v.]
- g. gx. nx. x. DĒV, 1. g. DĒVU 16 g. 18 a. 116 a, 191, 201, 202. [Sk. *devāh*; Pa. *devo*, Pk. *deva-* m.; NI-A. *dev*.]
1. g. DOGA two persons 230, 235; DOG-JAṆA id. 236. [cf. M. *doghe* < Sk. *dvigraha-*.]
1. g. DŌNI, x. nx. DŌN(1), gx. DŌN two 102, 229, 232. [Pk. *donḡi* n. pl. (after *tinṇi* < *tīṇi*); M. *don* BLOCH 354, TURNER 313^a.]
- K. DONṢĪ two hundred 229. [cf. M. *donṣ*.]
1. g. DORA n., DŌRI f. rope, string, thread 88, 102, 103, 198. [cf. M. *dor* m., G. *dor* f., B. H. P. *dor* f. < Pk. *davara-* m. thread, *dora-* m. mat-fibre, *dora-* m. string (cf. late Sk. *davara-*, *dora*) BLOCH 351^a, TURNER 262^a under *ḍora*.]
1. g. DRIṢṬI, 1. g. DIṢṬI, x. DIṢṬ f. sight 9. [lw. Sk. *dr̥ṣṭi* f.].
1. g. DRUṢṬU, DUṢṬU 177. [cf. M. *druṣṭ*; < Sk. *duṣṭa-* with epenthesis of *r*.]
1. g. DHAKKO, x. nx. gx. DHOKKO shock, collision, push 63. [cf. M. *dhakkā*, *dhakā*, G. *dhakko*, Sdh. *dhaku*, Ku. B. O. H. P. L. N. *dhakkā*; cf. Sk. *dhp dhakkayati* annihilates, TURNER 322; cp. M. G. *dhajḍak*, N. *dhajkam* beat loudly, TURNER 323^a; and M. *dhaskā*, G. *dhasko*, M. *dhasnē* to push through, *dhasak*. *ṇē* etc. for semantic connection.].
1. g. DHADḍĀ stupid, dull 193, 195. [cf. M. *dhadḍ* rude, rough, violent, overbearing; cf. Kan. *dadḍa-* stupid, *dadḍu* useless.].
- gx. DHĀN wealth 40 a. [lw. Sk. *dhana-*.]
1. g. DHANI lord, master 88; x. nx. gx. dhōni 102. [lw. Sk. *ghanin-*.]
- gx. DHANĪ curds 40 β. [Sk. *dādhi* n.; Pa. *dadhi*, Pk. *dahi-* n.; Sk. *dadhi-* kam; Pk. *dahia-*; G. M. *dahi* n., L. *dahi* f., P. *dahi* f., Sdh. *ḍahi*, f., H. *dahi*, O. N. *dahi*, TURNER 307^a, BLOCH 351^a, v. 1. *dhāi* below.].

niddādi N. *nidāunū* TURNER 345^a.]

3. *gs.* NIDDATA sleeps 263 3°; *x. nx. gx.* NIDETĀ 101. [v. s. v. *niduṃk.*]
3. *gs.* NIPTĀ. *x. nx. gx.* LIPOŃIK hides, to hide 128. [Sk. *lipyāte*; Pa. *lippiati*, Pk. *lippi*; N. *lipnu*, TURNER 557^a. The semantic development from 'smearing' to 'hiding' through 'camouflaging' is noteworthy, or else contamination with Sk. *lipyāte* is to be inferred; cf. M. *lipnē*, *lapnē* to hide or be concealed, *lpan*, *lapan* hiding place, cover; G *lapvū* be hidden]
- gx.* NIBĀR mf., NIBĀR n tough, & *gs.* NIBBARA (-u m., -i f.) 42 α, 43 α, [cf. M *nibar*, *nibrat*, *nibbar* hard < **nirāra*-?]
- 3 *gs.* NIMBUVO. *gx.* LIMBYVO lemon 60 α, 97 1, 124. [Sk *lex nimbūkah*; Ku *umnuvā* N. *nibuvā* TURNER 346^a. For *l-* forms cf. G. *libu*, Sdh. *limu* in opposition to M II P forms, s. v. N. *nibu* TURNER 346^a]
- x nx. gx.* NIRBHĀGI disinherited 299 C [lw. Sk. *nirbhāgin*.]
- g.* NIVĀI. *s. gs.* NIVĀLA, NIVVAṬA the clear liquid of any mixture which remains after settlement 39 [cf. M. *niva* f. and adj. (< *nirmala*-?) but cf. M. *nivāṇē*, *nivāṇē* BLOCH 360^a.]
- g.* NIČĀY decision 39 [lw. Sk.]
- s. gs.* NISAŃI, *x. nisan*, *x. nx. gx.* nison ladder 24; *g. nisan* 39. [Sk. *nih-śreni*-: Pk. *nissen*-, M. *nisan* f., II *niseni* BLOCH 360^a.]
- x.* NISKAṬĀI 299 B.
- s. gs.* NISTĀ dons (clothes) 160 α. [Sk. *nivāsati*; Pk. *ṇīśasī*, *masasī*; M. *nesnē*.]
- s. g.* NIDA f. sleep. *x. nx. gx.* *g.* NID 87 1°, 101. [Sk. *nidrā*; Pa. *niddā*, Pk. *niddā*; M. *nid*, N. B *nid*, O. *nida*; elsewhere nasalised forms; BLOCH 360^a, TURNER 345^a.]
- s. gs.* NEṬA 'I do not know' 55; NENTĀ does not know 101. [cf. M. *neṇṇē* < Sk. *na jānāti*. Aṃg. *na yānāi*, Ap. **ṇayanāi*, **nenāi*.]
- 3. gs.* NĒMU, *x. nx. gx.* NĒM rule, order, habit, custom 73. [Sk. *nijama*:- Pk. *niamā*-, Deś. *ṇema*- n.; M. G. H. N. *nem*.]
- s. gs.* NEVĀṬĪ a girdle worn round the waist, made of either silver or more usually gold. [cf. Sk. *nivī*-, *nīī* a piece of cloth wrapped round the waist.]
- s. gs.* NĀI no 26 α i. [Sk. *na hī*; N. *nahī*, *naī*, *nāī* TURNER 337^b, BLOCH 294^b < **na ahaī*.]
- x. nx. gx.* NOṢŌND 121. [v. s. v. *navada*.]
- s. gs.* NŌMĪ the ninth day of the lunar fortnight 71. [Sk. *natamī*; G. *nom*]
- gs.* NIĀMY f. river 10 β (*s. gs.* *nhāi*). [Sk. *nadī*. Pk. *naī*.]
- s. gs.* NIĀNA n bath, *x nx. gx.* NIĀN. 26 α n, 89, 161, 298 [Sk. *snānam*; Pk. *ṇhāna*- n. M. *nhāy*, *nahān*, G. *nāhnū*, cf. BLOCH 356^b.]
- s. gs.* NHĀNĪ f. bath-room 298. [cf. M. *nāhnī*, *nahānī*, *nhānī*; G. *navān*, *nahān*, *nahāvan*, < Sk. **śnanikā*; Pk. *nhānā* act of bathing.]
- s. gs.* NHĀTĪ bathes 140 α. [Sk. *snati*; Pa. *nhāti*, Pk. *nhāi* (beude *nhānāi*); M. *nāhnē*, *nhānē*, for other derivatives from cognate O. and MI-A. forms cf. BLOCH 356^b, TURNER 353^a, under *nuwāunu*.]
- s. gs.* NHĀI river 26 α i, 51, 88, 69, 89. [v. s. v. *nhamy*.]
- s. gs.* PANICAMĪ the fifth day of a lunar fortnight 26 α i. [Sk. *pañcamī*; Pa. Pk. *pañcamī*, the K. form is a lw. for in its inherited form we have K. (*s. gs.*) *pāmcāma* cow's urine < *pañcama*- as one of the five ingredients of *pañcagajja*]
- s. gs.* PAŃCĀVANNA, *x. nx. gx.* PAŃCĀVON, *gx.* PŌNCĀVON fifty-five 26 α i, 229. [Sk. *pañcapañcāśat*, f.: Pk. *pañca-pañhāsa*, Pk. *paṇatappa*-, Deś.

- pañcāraṇṇā*; M. *pañcārann*, G. *pañcāran*, O. *pañcārona*, H. *paçpan*, N. *paçpan*, *paçpanna*, TURNER 358*, BLOCH 361*.]
- s. g. PAÑCĀSTARI, x. nx. POÑCOSTOR, gx. POÑCĀSTOR seventy-five 299. [Sk. *pañcasaptatīh* f.: Pk. *pañcāhattari*, *pañattari*; M. *pañcyāhattar*, G. *pañcoter*, O. *pañcattari*, N. *paçahattar* TURNER 357*.]
- s. g. PAÑCYĀ(S)ĪSĪ, x. nx. POÑCVOISĪ, gx. POÑCĀSĪ eighty-five 229. [Sk. *pañcāśītiḥ* f.: Pk. *pañcāśii*; G. M. *pañcyāsi*, O. *pañcāsi*, H. *paçāsi*, N. *paçāsi* TURNER 357*.]
- t. g. PAÑCYĀNAVYĪ, x. nx. PĀÑCYA-NOVOI gx. POÑCOYŌI ninety-five 229. [Sk. *pañcanavatiḥ* f.: Pk. *pañcanāvii*; M. *pañcyānav*, G. *pañcāṇu*, O. *pañcānabe*, N. *paçānabe* TURNER 357*.]
- gx. PAMCVIS, s. g. PAÑCVISA, x. nx. gx. POÑCVIS, x. nx. POÑCIS twenty-five 42, 229. [Sk. *pañcatiniśat* f.: Pa. *pañcatisa*, *paññatisatī*, *pañnutisa*, Pk. *pañutisa*, Ap. *paçisa*, M. *pañcvīs*, G. H. *paçis*, N. *paçis* TURNER 357*.]
- s. g. PAÑCVCĀLISA, x. nx. POÑCVCĀLIS, PĀÑCVCĀLIS gx. POÑCVCĀL(=) forty-five 229. [Sk. *pañcacatīārmśat* f.: Pk. *pañayālisa*, Ap. *paçatālisaḥ*; M. *paçāl*, G. *piçālīs*, O. *paçālisa*, N. *paçālīs* TURNER 389*.]
- s. g. PAṬĪ falls, g. PAṬṬĀ 26 α i, 185, 186, 263 1*. [Sk. *paṭatī*: Pa. *paṭatī*, Pk. *paṭai*, M. *paṭnē*, G. *paṭvū* H. *paṭnā*, N. *paṭnu*, BLOCH 361*, TURNER 367*.]
- s. g. PADDULA n. snake gourd 26 α i. [Sk. *paṭolaḥ*: Pa. *paṭola*, Pk. *paṭola*-m.; P. *paṭol* f., *paṭvaḥ* f.; N. *paṭucar*, TURNER 368*.]
- gx. PĀPLO fell (s. g. *paṭlo*) 10 α. [cf. M. *paṭlā*.]
- s. g. PANASU, gx. PĀNĀS mī., PĀNĀS n., jack-fruit 26 α i, 40 α, β, 42 α, β, 102. [Sk. *panasa*:- Pk. *pañasa*-m.; M. *p(h)anas*, G. *phanas*, H. *p(h)unas*, B. *pañas* BLOCH 372*.]
- s. g. PANTU great grand-son 26 α i. [Sk. *pañapṛti-ka*:- Aś. man. *pañati-ka*-, kal. *pañātīkya*-, dh. *pañatīka*-, dh. *pañati*; M. *pañlū* m., *pañat*, *pañti* f., H. *paṇāti* f. BLOCH 361*.] [lw. Sk. *pañtikā*.]
- s. g. PATRI leaf of *Laurus Casia* 26 α i.
- gx. PĀDVI f. position 40 α. [lw. Sk. *paṭatī*.]
- gx. PĀYĀS 12 γ. [v. s. v. *pañasa*.]
- s. g. PANTU m. way, tradition, school of thought or religious practice 121. [Sk. *pañtha*-.]
- s. g. PĀNDRĀ, x. nx. gx. PONDĀ, gx. PĀNDRĀ, PONDĀ 26 α i, 42 γ, 176, 229, 237. [Sk. *pañcadāśa*: Pa. *pañcadasa*, *pañnatasa*, *pañnatasa*; Pk. *pañnatasa*, Ap. *pañnatasa*; M. *pañdhṛā*, G. *paṇdar*, O. *paṇdara*, P. L. *paṇḍrā* Sdh. *paṇḍrāḥ*, N. *paṇḍra* TURNER 363*, BLOCH 362*.]
- s. g. PANNĀSA, x. nx. gx. PONĀS fifty 26 α i, 229, 237. [Sk. *pañcāśat* f.: Pa. *paññāsa*, *paññāsa*, Pk. *paññāsa*; M. *pañnās*, G. H. N. *paçās*; BLOCH 362*, TURNER 357*.]
- gx. PĀNSŪL 42 γ.
- g. PĀRĀNIT but [Sk. *paṭam tu*.]
- s. g. PARĀ: PŌRŪ day after tomorrow: last year 64 A. [For the first cf. M. *parvā*, *parihā* < *paraśvāḥ*; G. *parā* removed, Sdh. *parihā*, H. *parhaū*, *parō* BLOCH 362*. For *pōrū* cf. N. *paṭār* two years ago TURNER 365*, *por*, *pohor* 'last year' TURNER 392*; Ku. *porū* 'two days off'.]
- g. s. g. PARKI stranger 26 α i. [cf. M. *park(h)ā* < Sk. *pāra*-.]
- gx. PĀRTALO returned 40 α. (s. g. *par-talo*). [cf. M. *paratnē* and K. s. g. *uṭarṣuytā* inverses.]
- gx. PĀRDES foreign country. 40 α. [M. G. *paṛdeś* < *pāra*- and *deśa*-.]
- s. g. FARMAḤA fragrance 30. [M. *parmaḥ*, *parimaḥ* < Sk. *parimala*-.]
- s. g. PALAṆGPŌSU bed spread, counterpane 26 α i, 121. [For the first part cf. Sk. *paryāṇikāḥ*, *palyāṇikāḥ*: Pā.

- g. DHĀR hold! 39, 40 α. s. g. *dhartā* holds 26 α i, 102. [Sk. *dhāratī*: Pa. *dharatī*, Pk. *dharaī*; M. *dharnē*, G. *dharrū*, H. *dharnā*, N. *dharnu*, BLOCH 354^b, TURNER 325.]
- gx. DHĀVO white 40 α. [cf. M. *dhavā* < *dhavaka*., BLOCH 354^b.]
- α. g. DHĀSKATĀ trembles 26 α i. [Deś. *dhaskakka* (extension in -akka- of **dhask*-): M. *dhaskaknē* to push through; G. *dhasko* shock; H. *dhaskanū* N. *dhaskanu* to slip, TURNER 326^b]
- DIĀ ten 78 b, 98, 229 [Sk. *dāsa*: Pa. *dasa*, Pk. *dasa*, *daha*; M. *dahā*, P. *dahā*, L. *dāh*, Sdh. *daha* et., BLOCH 351^a; for -s- forms see N. *das* TURNER 306^b]
- α. g. DHĀKNE a cover, lid 103 [cf. G. *dhākrū*, M. *dhāknē*; M. *jhāknē* *jhāpnē*, BLOCH 342-43, TURNER 232^a. For etymology see COJ 2]
- α. g. DHĀVAYTĀ, DHĀVAYTĀ causes to run, puts to flight 263. 5° [caus. of *dhātū*.]
- α. g. DHĀKTEPANA being younger 299 B. [cf. M. *dhākuṭpan* n., -ā m inferiority in age, size or stature, *dhākuṭā*, *dhākulā* (in poetry), *dhāktā*, *dhāklā*, for the suffix -fa cf. M. *moṭā*, N. *moṭo*.]
- α. g. DHĀPI f assault 78 b [Sk. *dhāpi* Pk. *dhādi*, M. G. *dhād* f impetuous assault BLOCH 354^b]
- α. g. DHĀRA, α. n. g. DHĀR sharpness 102. [Sk. *dhārā* f. Pa. Pk. *dhārā*, M. G. H. P. L. N. *dhār*, O. *dhāra* f., TURNER 327^b]
- α. g. DHĀRĪṬU 299 C [cf. Sk. *dhārāṭu*.²]
- α. g. DHĀVANDI running 263 5° [cf. M. *dhāvan*, *dhāvan* f.]
- α. g. DHĪṬU courageous 102 [Sk. *dhīṣṭh*: Pk. *dhīṣṭha*.; M. G. *dhīṣ*, N. *dhīṣo*, *dhīṣo*, BLOCH 355^a, TURNER 266^a.]
- gx. DHUKAR pig 40 β, *dhukār* 42 α [v. α. v. *dukkara*]
- α. g. DHUTTĀ washes, cleans 57. [Sk. *dhāvati*: Pk. *dhuvāi*; M. *dhunē*, *dhuvnē*; G. *dhovū*, H. *dhonu*, N. *dhumu*, TURNER 329-30; BLOCH 355^a.]
- α. g. DHUVANA n. washing 102 [cf. *dhuvan* BLOCH 355^a.]
- α. g. DHUVÖRU smoke 27 b, 88, 113 1°. 175 (variants DHÜVVÖRU, DHÜVÖRU). [cf. M. *dhūr* m. < **dhūmarā*- (cf. *dhūmrā*, *dhūmalā*, *dhūmarī*), TURNER 331^a under *dhuvū*.]
- α. g. DHÜVVA daughter 119 1°. [cf. M. *dhūr* f., Sgh. *dū*, *duva* < Pk. *dhūā* < Sk. *duhitā* BLOCH 335^b.]
- α. g. DHÜRA fat 27 b. [Sk. *dūra*.; Pa. Pk. *dūra*.; M. G. *dūr*, N. *dur* TURNER 315^a.]
- α. g. DHÜVA 57, 72, [v. α. v. *dhūrva*]
- α. g. DHÜLI, α. n. g. g. DHÜL f. fine dust 102 [Sk. *dhūlik* Pk. *dhūli* f., M. G. *dhūl* f., Sdh. *dhūpi* f., P. L. *dhūr* f., H. *dhūl*, *dhūr* f., O. *dhūji*, N. *dhulo* TURNER 331^a.]
- α. g. DHĪI curds 26 α i, 56, 78 b, 88 110, 112 2°, 193 193 [v. α. v. *dhāny*]
- gx. DHIOUSĀN whiteness 399 B. [-sān extension of K. *dhātē* α v.]
- gx. DHONĪ 43. [v. α. v. *dhani*.]
- K. DHOBĪ washerman 102. [cf. N. *dhobi*, H. *dhobi*, M. G. *dhobi* TURNER 332^b.]
- g. NAJĀ no 39, gx. *nāzo* 10 α. [Compd. cf. *na* and *jā* < *jāumk*, cf. *nako*, α. g. *nākkā*]
- α. g. NANADA, α. NANAD husband's sister 26 α i, 87, 4°. [Sk. *nānandā*: Pa. *nanandā*, Pk. *nanandā*; M. *nanad*, *nanād*, G. *nanād*, *nandī*, *nandal* f. O. *nanand*, H. *naud*, P. *nananū* TURNER 305^a.]
- gx. NAD river 40 β [lw. Sk. *nadī*.]
- nx. NANITARA after 26 α i [cf. M. *nantar* < Sk. *anantarām*.]
- gx. NĀMĀKĀR salutation 40 α, [lw. Sk. *namaskāra*.]

- Pk. *pullaṅka* -; M. G. *polāg*, N. *palāṅ* TURNER 368^b; and for *poś* < Pers.; cf. M. *palāṅpoś* m., G. *palāṅpoś -poś, -pokh* f.]
- s. gs. PASRATĀ spread, out 118. [Sk. *prasaratī* : Pk. *pasaraī*, M. *pasarnē*; Sk. *prāsārayati* : Pa. *pasāreṭṭi*, Pk. *pasāreṭi*; G. *p(r)asārivū*, H. *pasārnā*, N. *pasārnū* TURNER 370.]
- s. gs. PALAYATĀ, gx. PALĒUṆIK seeds, to see 26 α i, 40 α 117. [Sk. *palāyati* : Pk. *paloci*, *paloai*.]
- s. gs. n. g. gx. m. PALTĀ fleece 26 α i, 102. [Sk. *palāyate* : Pk. *palāi*, *palāi*; M. *palnē*, G. *palvū* BLOCH 363.]
- s. gs. PAḶḶO, g. ngx. PAḶḶO (q v.) 185. 186. [v. s. v. *paḍḍā*]
- s. gs. x. nx. gx. PĀU less by a quarter 26 α ii, 51, 109; PĀUNE 243 [Sk. *pādana-*; M. *paun*, G. *pono*, Sdh. *pauno*, P. *paunā*, H. *paune* BLOCH 363^b]
- s. gs. PĀUSU, PĀVSU x. gx. n. PĀUS rain 10, 326 α ii. [Sk. *pṛavṛṣa-* : Pa. *pāiusa-*, Pk. *fausa-*, M. *pāūs*, G. *pāvas*, H. *pāūs*, *pāucas*; BLOCH 365^b, TURNER 651^b.]
- s. gs. PĀKU syrup 26 α i, 102 [cf. M. *pāk* < Sk. *pakva-*.]
- s. gs. PĀNCA, x. n. gx. *pānc* 124, [cf. *pān* below.]
- s. gs. PĀNVO fifth 113 1°. [Sk. *pañca* mātḥ : Pa. *pañcamā-*, *-ka-*, Pk. *pañcamā-*; M. *pācēṭṭi*, G. *pāmo*, N. *pācāṇ* TURNER 372^a.]
- s. gs. PĀNJIRĒ a cage 121. [Sk. *pañjara-*, *pañjara-* mn. : Pa. Pk. *pañjara-* mn, M. *pājirā*, G. *pājirū*, M. *pājirā*, G. *pājirū*, Sdh. *piñro*, L. *piñjar*, N. *piñharā* TURNER 380^a, BLOCH 361^a.]
- s. gs. PĀNĀ, x. nx. gx. PĀN wing, feather 26 β i a, PĀNĀ 63, PĀNĀ 139 α ii. [Sk. *pakṣāḥ* : Pa. *pakṣha*, Amg. *pañkha*; M. Ku. *pākḥ*, H. P. *pākḥ* TURNER 398^b, BLOCH 363^b.]
- x. gx. PĀNRŪ bird-like 30; PĀKHRŪ 58. [Sk. *pakṣirūpam* : M. *pākhrū*.]
- s. gs. PĀKḶI eye-lid 26 β i a, 61, 80 b 2°. [Sk. *pākṣman-*, *pākṣmala-* downy, soft; M. *pākḷi* *pākoḷi*, *pākḷi*; G. *pākḥḍi*.]
- s. gs. PĀGĀRU foundation, fortification 26 α ii. [Sk. *prākārah* : Pk. *pāgāra-*; M. *pāgār* m. a wooden implement for sowing corn. Observe -g- in K. M. showing the semitatsama nature of the vocable.]
- s. gs. PĀNĪKU 29 b, 137 a. [v. s. v. *pāñku*.]
- s. gs. PĀCCI mother's sister or paternal uncle's wife 63. [cf. Pk. *piuccā*, *piuccḥā*]
- s. gs. PĀNCA, x. nx. gx. PĀNCA, x. nx. PĀNĀ five 201, 229, 237. [Sk. *pāñca* : Pa. Pk. *pañca*, M. G. H. B. Ku N. *pāc* Ksh, *pānc*, O. *pāñca* P. L. *pañj*, Sdh. *pañjā* BLOCH 361^a, TURNER 372^a.]
- s. gs. PĀNCA-JANA five persons 236, [der. fr. prec. and *janā* q v.]
- s. gs. PĀNCHO fifth 244. [v. s. v. *pāñcho*.]
- s. gs. PĀNCSAṢṬI, s. PĀSRAṢṬI, x. nx. PĀNCSOṢṬI, gx. PONSOT sixty-five 229 [Sk. *pañcasasṭhi* f. : Pk. *panasasṭhi* f. M. *pāsaṭ*, G. *pāsaṭh*, N. *paṭsaṭhi* TURNER 389^b.]
- s. gs. PĀMJIRE 69 [v. s. v. *pāñjirē*.]
- x. PĀṬI, gx. PĀṬI, g. PHĀṬI, s. gs. PHAṬI back 8 [Sk. *prṣṭhi*, *prṣṭi* f : Pk. *paṭṭhi*, M. *pāṭh*, for *i* and *u* treatments of Sk. *r* cf. TURNER 380 under *pīṭh*; BLOCH 361^b.]
- s. gs. PĀṬU line 121. [Sk. *paṭṭah* : Pa. Pk. *paṭṭa*, M. G. *pāt*, N. *pāṭi* TURNER 373^b.]
- s. gs. PĀṬTO strap 121. [Sk. *paṭṭakṛh* : Pk. *paṭṭaa-*, M. H. B. *pāṭā*, G. N. Ku *pāṭo* TURNER 371^a.]
- s. gs. PĀPAYTĀ causes to fall, lets slip 263 1°. [Sk. *pāṭayati* : Pk. *pāṭci*; M. *pāṭṭē*, G. *pāṭvū*, N. *pārnū* TURNER

- 377^a; more especially see M. *pūḍa-viṇḍ*.]
8. g^a. PĀRVO the first day of the lunar fortnight 26 β i b, 30, 53, 86 1^b. [Sk. *pratipād*-, -ā f.; Pk. *paḍivā* f.; P. *paṇvā*, *parvā*, G. *padro*, N. *parevā*? TURNER 366^b. K. and M. *pūḍvā* m. < Sk. *prātipādah*: Pk. *pūḍivaa*-.]
9. g^a. PĀṆĪ, PĀṆĪ water 56, 58. [Sk. *pāṇi-yam*; Pa. *pāṇiyam*, Pk. *pāṇla*-.; M. G. *pāṇi* n., P. Sdh. *pāṇi* m.; O. *pāṇi* H. *pāṇi*, A. B. N. *pāṇi* TURNER 275, BLOCH 365^a.]
9. g^a. PĀṬĀLA, x. nx. g^a. PĀTOḤ thin 121. [Sk. *patralah*: Deś. *pattala*-M. *pāta*, G. *pāṭlū*, O. *pātaḥ*, H.: P. L. *patlā*; TURNER 374^b, BLOCH 365^b.]
8. g^a. PĀṬU fart, crepitus 87 3^a. [Sk., lex. *pardah*: M. *pād* m., G. *pād* nf. H. *pād* m., Ku. A. B. N. *pād* TURNER 375, BLOCH 365^a.]
8. g^a. PĀṬĀ a priestly father. [lw. Port. *padre*.]
9. g^a. PĀṆĀ, x. nx. g^a. PĀN leaf 63, 125 a 133 B. [Sk. *paṇām*: Pa. Pk. *panna*- n.; M. G. *pān* n., H. N. *pān*, O. *pān* TURNER 375^a.]
9. g^a. PĀṆTISA, nx. PACTIS, x. nx. PĀNTIS, g^a. PĀSCTIS thirty-five 229 [Sk. *pañcatrīṃśat* f.; Pk. *panatisam*, M. *pastis*, G. *Ṇitris*, N. *pāṭis* TURNER 380^b.]
9. g^a. PĀṆNO udder 103 [Sk. *prāṇata*-Deś. *panṇa*: M. *pāṇhā*, G. *pāro* BLOCH 365^a.]
- G. *pāy*; BLOCH 366^a, 367^a; TURNER 371^b.]
9. g^a. PĀRVĀT mountain 40 β. [lw. Sk. *parvata*-.]
9. g^a. PĀRVO pigeon 31 a. [Sk. *pārūpataḥ*, -*rataḥ*: Pa. *pārūvato*, *pārevato*, Pk. *pārūvaa*-, *pārevaa*-.; M. *pārvā*, G. *pārevo*, H. N. *parevā*; BLOCH 366^a, TURNER 366^b.]
9. g^a. PĀLKI palanquin, litter 90, 124. [Sk. *paryaṇkah*, *polyaṇkah*: Pa. Pk. *pallaika*- m.; M. *pālak(h)* m. M. G. *pālak(h)i* f., G. *pālak(h)* f., O. *pālaki*, H. *pālki*, N. *pālki* TURNER 377^b, BLOCH 366^b, cf. *palaṅgposu* above.]
9. g^a. PĀLLO, x. nx. g^a. PĀLO sprout, bud, sprig, spray 53, 134. [Sk. *pallavah*: Pa. *pallavam* n., Pk. *pallava*- m.; M. B. H. *pālā*, P. *pallhī*, Sdh. *pālī* f., M. G. *pālar*, N. *pālurā* TURNER 377^b, BLOCH 367^a.]
9. g^a. PĀṬĀ reaches 26 a ii. [Sk. *prāṇa-yati*: Pa. *pāpeti*, Pk. *pārei*, *pārāi*; M. *pāṇḍē*, N. *pāṇmā* TURNER 371^b, BLOCH 367^a.]
9. g^a. PĀSA, x. nx. g^a. PĀS by the side of 133 B. [Sk. *pāśve*: M. *pās*, G. *pāśū*, Sdh. *pāsu* BLOCH 367^a.]
9. g^a. PĀSU, x. nx. g^a. PĀS noose, net, snare, trap 118, 137 d. [Sk. *pāśah*: N. *pāso*? TURNER 378^a. For initial aspirate see *phāsu*.]
- PĀṬI turn, chance 102. [Sk. *pālīh* a line: Pa. *pāli*-, *pāli*- f.; Pk. *pāli* f.; M. G. *pāl* TURNER 377. cf. M. G. *pāṭi*, B. *pāli*, O. *pāli*.]

- x. nx. gx. **PIDEVONT** suffering pain, miserable, ailing 299 C. [Sk. *piḍā*.]
- gx. **PIḌEST** ailing 299 C. [der. Sk. *piḍā*.]
- s. gs. **PIṂḌA** n. a ball of rice offered to the manes. [Sk. *pīṇḍa*.]
- s. gs. **PITĀ**, x. nx. gx. g. **PITĀ** drinks 102, 263 4°. [Sk. *pībati*: Pa. *pīhati*, Pk. *piā*; M. *pinē*, G. *pīrū*, Sdh. *piunu*, H. *pīnā*, N. *piunu*; BLOCH 368^a, TURNER 378^b.]
- s. gs. **PIMPAL** *Ficus religiosa* 121. [Sk. *pīppalā*: Pa. *pīpphala*-, Pk. *pīppalam*; M. *pīpal*, G. *pīpā*, *pīpa*; J. *pīpa*, N. *pīpal* TURNER 381^b, BLOCH 368^a.]
- s. gs. **PIRĀṆITA** a fool 80 a. [lw. fr. Mal. *pirānta* < Sk. *bhrānta*-.]
- gx. **PILVAṆKI** 299 A [v. s. v. *pīltā*.]
- s. gs. **PIVAYTĀ** causes to drink 263 4°. [caus. of *pītā*.]
- s. gs. **PIŚŚI** f., **PISSO** m., x. nx. gx. **PISO**, **PISO** mad 118; 53, 109, 173 b. [Sk. *piśāca*, *piśācaka*-, *piśācikā*, cf. M. *piśā*.]
- s. gs. **PITĀ** wrings 27 a. [Sk. *pīdayati*: Pa. *pīleti*, Pk. *pīdedi*, *pīlei*, M. *pīlne*, G. *pīdū*, *pīlū* (?), *piṛānu* TURNER 382^a, BLOCH 368^a.]
- s. gs. **PĪṬA** n. dough 27 a 80 b 2° [Sk. *pīṣṭā*-, v. s. v. *pīṭi*.]
- s. gs. **PĪNĒ** n. drinking 102 [cf. M. *pīn* f., N. *pīn* TURNER 381^a.]
- s. gs. **PĪḌU** m. twist 27 a. [cf. M. *pīl* m. and v. s. v. *pīltā*.]
- s. gs. x. **PUNI**, ogx. **PANĀ**, **PUNU**, x. nx. gx. **PUN** but, also 295. [Sk. *pūnar*: Pa. *puna*, *pana*, Pk. *puna*, *uṇa*, *pana*; M. G. *pan*, Sdh. *pani*, *puni*, H. *p(h)un*, *phin*, *puni*, N. *pani* BLOCH 361^b, TURNER 363].
- s. gs. **PURĀITU** the presiding priest 30. [Sk. *purahita*-, M. *purahut*.]
- s. gs. **PURĀ**, **PURĀTĀ** buries 27 b [Sk. *pūrāyati*: Pa. *pūrti*, Pk. *pūrai*; M. *purē*, G. *pūrtū*, H. P. *pūrnā*, N. *purnu* TURNER 386^b.]
- s. gs. **PŪṢI** a packet 111. [Sk. *puṣikā*, *puṣakā*: M. *puṣā*, G. *pudā*, Sdh.
- puṣā*, O. H. P. *puṣā* N. *putā* TURNER 365^b, BLOCH 369^a.]
- s. gs. **PŪTU** son; x. nx. gx. **PŪT**, 87 4°, 88, 102, 193. [Sk. *putrāh*: Pa. Pk. *putta*-, M. G. H. Ku. *pūt*, P. *putt*, N. Sgh. *put*, Sdh. *putru* TURNER 385^a.]
- K. **PŪRĀ** all entire 27 b. [Sk. *pūralah*: Pa. *pūrala*-, Pk. *pūraa*-, M. *putā*, G. *pūrū*, H. P. L. *pūtā*, Sdh. *pūro*; BLOCH 369^a, TURNER 386.]
- s. gs. **PĒṬA** market place 52. 102. [Sk. *pratiṣṭha*-, Pk. *paṭṭha*-, M. *pēṭh* f. H. *pēth*, *paṭh* BLOCH 370^a.]
- s. gs. **PAI** caste name 88. [Sk. *pāṭih*: Pa. *paṭi*- m.; Pk. *pai*-, Rom. syr. Ku. A. P. *pai*, Sdh. *paī*, Rom. syr. N. *poi* TURNER 390-91.]
- c. gs. **PAIRI**, ogx. **POIRI**, x. nx. gx. **POIR** day before yesterday 294. [cf. K. *rairi*, *rari* < *upāri* and Sk. **pareh-jas*.]
- gx. **PĀILO**, s. gs. **PAILO** first 40 a, 86 1° a, 110, **POILO** 244. [Sk. **prathillaka*-, Pk. *pahilla*-, *pahillaa*-, M. *pahilā*, G. *pahelū*, Ku. N. *pailo* TURNER 390^a, BLOCH 363^a.]
- g. **PAIS** far 50. [Sk. *pradiś*-, *pradeśa*-, Pk. *paesa*-, *paisa*-, M. *pais* spacious, roomy, Sgh. *piyes* BLOCH 371^a.]
- ogx. **POISO** a copper coin, pice 294 [cf. M. N. O. H. P. L. *paisā*, G. Sdh. *poiso*. TURNER 390^a.]
- s. gs. **PŌVTA** swims 162 a. [cf. M. *poṇnē*, *poṇnē*.]
- s. gs. **POKKAḌA**, gx. nx. x. **POKAI** hollow 102 [cf. *poka*] hollow, N. *pukkhal* open, frank, sincere < Sk. *puṣkalāh*; Pk. *pukkhala*-, TURNER 383^a.]
- x. nx. gx. **POCPOCIT** watery, swashy 299 C. (s. gs. *pacpacī*, *piepicī*). [cf. M. *pacpacit*, G. *pacpacū*, *pacpac*, N. *pacpacūnu* to suppurate, TURNER 358^a; cf. H. *pacpac*, *piepie* f., *pacpacūnā*, *piepiecūnā*.]
- x. nx. gx. **POḌNĒ** falling 298. cf. M. *paḍnē*; v. s. v. *paḍtā*.]
- s. gs. **POṂMĀ** non. prop. 123 d. [Sk.

- N. *phornu* TURNER 411^a, BLOCH 734^a.]
- x. n_x. g_x. *rodñi* seasoning 298. (s. g_s. *PHANNA* n.) [cf. M. G. *phodñi* and prec. BLOCH 374^a.]
- s. g_s. *PHOPPAḶA* betel nut 57, 80 b 2°. [M. *pophal* f. G. *phophal* < Sk. *pūgaphala* : Pk. *pūapphalī* f. a piece of betel nut, *poppkala* n.]
- g_x. *ROBOR* news 83. [v. s. v. *khabbari*.]
- g_x. *FORĒ*, s. g_s. *KHORĒ* a kind of hoe 83, [cf. M. *khore* id. and *khonē*, *khornē* to drive in, *khornē* to poke, stir < I-E. **squed*-? TURNER 185^a 10-11.]
- g_x. *RORO* true 83, [v. s. v. *kharo*.]
- g_x. *ROROZ*, s. g_s. *KHARJU* itch 83. [cf. M. *kharūj*, G. *kharaj* itch, *kharajvū* n. scurvy < Sk. *kharj*-.]
- s. g_s. *PHĪVU* beaten or flattened rice 78 b, 110 [Sk. *pythuka* : M. *pohe* pl., sing *pohe* BLOCH 371^b.]
- s. g_s. *BĀGAR*, s. g_s. *BAGAR* without 39, 40 α. [M. *bagar* < lw. Pers.]
- g_x. *BĀGLEKA* aside 40 α (s. g_x. *bagleka*). [cf. M. G. *bagal* side < lw. Pers.]
- s. g_s. *BADḶI*, x. n_x. g_x. *bodī* a stick 63. [cf. Kan. *badḍi*.]
- K. *BANBADI* 299 C. [cf. M. *badbadi*.]
- s. g_s. *BADBAḶTĀ* babbles 26 α i [Deś *badabadaī* : M. *baḍbadnē*, G. *baḍbadvū*, H. *baḍbarānā*, N. *barbarā unu* ; cf. M. *ṭaṭṭaṇṇē* BLOCH 374^b, TURNER 423^b.]
- s. g_s. *BANNU* colour 125 a. [cf. Kan. *banna* < Sk. *varna*-.]
- g_x. *BATTIS*, s. g_s. *BATTISA*, x. n_x. g_x. *botīs* thirty-two 40, 229. [Sk. *dvātriṃśat* f. : Pa. *battisa*-, Pk. *battisa*-, M. H. *battis*, N. *battis*, G. *battīs* TURNER 418^a.]
- s. g_s. *BARAITĀ* writes, g_x. *BĀRĀVŪK* to write 40 α, 263 6°. [cf. Kan. *ba-reyu*.]
- g_x. *BĀRĀP*, s. g_s. *BARAPA* writing 39 ; x. n_x. g_x. *BORĪP* 298 [der. in -p fr. prec.]
- g_x. *BĀRĪBĀRĪ* exactly, exact 42^y. [M. G. H. *barābar* < lw. Pers.]
- g_x. *BARĪ*, s. g_s. *BARĒ* (BARO, BARĪ), g_x. *BĀRĒ* good 26 α i, 40. [< **barakam* (cf. Sk. *vara*-, *varaka*-) : M. *barā*. For r- < b- cf. K. *baḷē*.]
- s. g_s. *BARSUYTĀ* causes to write or be written 263 6°. [Kan. *barisu*.]
- g_x. *BĀSĪ* plate, s. g_s. *BĀCĪ* 40. [M. H. *basī* < lw. Port.]
- s. g_s. *BASAYTĀ* seats 263 2°, 3°. [cf. M. *basaviṇṇē* < *upareśayati*.]
- s. g_s. *BASAVU* an ox 118. [M. *basvā*, Kan. *basava* < Sk. *viśabha* : Pk. *rasaha*]
- s. g_s. *BASKĀRAYTĀ* seats 263 3°. [caus. of *bastā* ; for caus. in -*kāray*- cf. K. *ubrakāraytā*, *nidkāraytā*.]
- s. g_s. *BASTĀ* sits 26 α i, 52, 263 2°, 3°. [Sk. *upaviśati* : M. *baisnē*, *basnē*, G. *besvā* BLOCH 377^a.]
- g_x. *BĀḶ* strength 40 α. [Sk. *bālam* : Pa. Pk. *bala*- n. ; G. M. *bal* n, O. *baḷa*, N. *bal* TURNER 424^a, BLOCH 374-75.]
- s. g_s. *BĀḶĒ* bracelet 26 α i, 73, 89, 115 c. [< **balayam* (cf. Sk. *valayam*)].
- n_s. n_{gs}. *BAIṠVANTU* strong 102. [Sk. *balavān* : Pk. *balavanta* ; M. *baḷvanti*.]
- s. g_s. *BĀILA*, sv. *BHĀILA*, s. g_s. *BĀYLA* 26 α ii, 80 a. [Sk. *bhāryā* : **bhāirā*, **bhāilā* ; but cf. M. dial *bāil* and compds., *bāi*, *bāyko* BLOCH 375^b ; G. *bāyḍī*, *bā*, *bū*, *bairī* ; H. *bāi*, Ksh. *bāy*.]
- s. g_s. *BĀD(II)SUYTĀ* affects badly, hinders 80 b 2°. [Sk. *bādhayati* in Kan. *bādhisu*.]
- s. g_s. *BĀNDŪKA*, x. n_x. g_x. g. *BĀNDUVŪK* to tie ; s. g_s. *BĀNDTĀ* ties 26 β i a, 102, 260 [Sk. *bandhnti*, *bandhati* : Pa. *bandhati*, Pk. *bandhaḷ* ; M. *bādhṇē*, G. *bādhvū*, N. *bādhnu* TURNER 430^a, BLOCH 375^a.]
- s. g_s. *BĀNIMUNU* husband ; *BĀMMŪNU*, x. n_x. g_x. *BĀMUN*, *BĀMON* 26 α ii, 133 A, 166 b. [cf. M. *bāman* < Sk. *bṛghmanah*]

- s. g^s. BĪKĪ, K. BĪRĪ twelve 26 a ii. 80 b 2^o, 161 a, 229, 232, 241. [Sk. *drddāsa* : Pa. *dvādaśa*, As. *duvādaśa*, *durvādaśa*, Pk. *durvādaśa*, *bāraśa*, Ap. *bāraha* : M. *bārā*, G. *bār*, N. *bār* II. *bārah* TURNER 135^a, BLOCH 375^a.]
- s. g^s. BĀVANNA, x. nx. BĀṢṢ, g^s. BĀṢṢ fifty-two 229. [Sk. *dvī-*^o or *dvī-*^o *pañcāśat* f. : Pk. *bāraṇṇa*, M. *bā-*^o *vann*, G. *bāṭan*, N. II. *bāvan* TURNER 428^b BLOCH 375^a.]
- s. g^s. BĀVISA, x. nx. g^s. BĀVĪS twenty-two 229. [Sk. *dvāvīṣatī* f. : Pa. *dvāvīsa(tī)*, Pk. *bāvīsa*, Ap. *bāvīsa* : M. G. *bāvis*, H. *bāvis*, N. *bāvis* TURNER 128^a, BLOCH 375^a.]
- s. g^s. BĀVECĀṢISA, x. nx. g^s. BĀVECĀṢIS, g^s. BĀVECĀṢ forty-two 229. [Sk. *dvī-*^o, *dvīcatvāriṃśat* f. : Pa. *dvācatvāṣisa*, Pk. *bāyāṣisa*, *bāyāṣa*, Ap. *beāṣa* : M. G. *betāṣis*, O. *bayāṣisa* II. *bayāṣis*, N. *bayāṣis* TURNER 121^b.]
- K. BĪ seed 102, 109. [Sk. *bijam* : Pa. *bijam*, Pk. *bīa* n., M. *bī*, G. *bī* n., P. L. *bī*, N. *bīu* TURNER 138^a, BLOCH 376^a.]
- x. BŪIMĀPIST geographer 299 C [bāi s. v. bhūi : māpist < Sk. *māpaya*ti ; compd. formed by the missionaries for translation.]
- s. g^s. BUDDHI intelligence, intellect 88. [lw. Sk.]
- s. g^s. BUDVAṢITU, x. nx. g^s. BUDVAṢIT, s. g^s. BUDVANTU intelligent, clever 80 b 2^o, 88, 102, 121, 299 C. [Sk. *buddhiṭan* : Pk. *buddhiṭanta*.]
- s. g^s. BŪNDI a drop 71. [cf. M. *būd*, G. *bund*, N. *būd* < Sk. *bindūh* : Pa. Pk. *bindu* ; TURNER 451^b, BLOCH 376^b.]
- s. g^s. BETA a slick 73. [**betta* < **bct-*^o : Sk. *vetra* : cf. Kan. *betta*.]
- s. g^s. BĒLI a creeper 73. [**bctli* < **ba-*^o *li* : Sk. *valli* : cf. M. *vel*.]
- a. g^s. BELPATRI the leaf of the Bel tree 131. [bel < *bilka* : Pk. *billa* and *patri* lw. Sk. *patrikā* or *patrī*.]
- s. g^s. BESAṢII, x. nx. BESAṢI, BĀṢṢ, g^s. BESAṢI sixty-two 229. [Sk. *dvī-*^o, *dvāvīṣatī* f. : Pa. *dvāvīṣatī* f. : Pk. *bāsaṣatī* : M. *bāsaṣ* G. II. *bāsaṣ*, N. *bayaṣatī* TURNER 121^a.]
- s. g^s. BAIṢA sit 50, 52 ; BAIṢĒKA to sit 52, 260. *baiṣāka* to sit 52. [v. s. v. *bastā*.]
- s. g^s. BOKKO boil 80 a. [cf. M. *bokā*, N. *bokku* TURNER 160^b and Kan. *bokke*, M. *bōgā*.]
- g^s. BOQOINĀR striker 298. (s. g^s. *boṣuytā* strikes).
- s. g^s. BOQĀ dull 193. [s. g^s. *boḍḍāskhān* dull-witted, stupid Kan. *boḍḍa* ? cf. K. *boḍa* head, M. *boḍ*, *boḍḍā*, -*ṣē* etc.]
- s. g^s. BORA Zizyphus jujuba 55, 102 ; g^s. BOR 102. [Sk. *badaram* : Pk. *baya-*^o *ra*, *baara*, **bavara*, *bera* : G. *bor* m., M. *bor* f. TURNER 421^a under *bayer*.]
- x. nx. g^s. BORI, s. g^s. BARI in writing 298. [cf. *barapa*.]
- a. BOREFOY 299 C. (s. g^s. *barepaṇa*). [v. s. v. *barē*.]
- x. BORMIT 299 C.
- BOSĒ 298 [v. s. v. *bastā*.]
- x. nx. g^s. BOṢI strong [v. s. v. *bala*] 2. offering, sacrifice 299 C. [Sk. *bal-*^o *ih* : Pa. Pk. *bal-* ; semitatsamas in K. and M. *baḥi*.]
- x. nx. g^s. BOṢONT 299 C. [v. s. v. *baḥ-*^o *raṇṇu*.]
- s. g^s. BYĀ(A)ṢI, x. nx. BYĀ(Ṣ)ṢI, g^s. BYṢI eighty-two 229. [Sk. *dvī-*^o *śatī* f. : Pa. *dvāśī*, Pk. *bāśī*, Ap. *beāśī* : M. *byāśī*, G. *byāśī*, L. *beā-*^o *śī*, N. *bayāśī* TURNER 421^b.]
- s. g^s. BYĀṢṢNAVVI, x. nx. BYĀ-ṢṢOVON, **ṢṢ* ninety-two 299. [Sk. *dvī-*^o, *dvānavatī* f. : Pk. *bāṣṣāvi* : M. *byāṣṣav*, G. *bāṣṣu*, H. *bāṣṣec*, N. *bāṣṣabbc* TURNER 421^a.]
- s. g^s. BYĀSTARI, x. nx. BYĀSTOR, g^s. BY-^o *STOR* seventy-two 229. [Sk. *dvī-*^o, *dvā-saptatī* f. : Pk. *bisattari*, *bāvat-*^o *tari* f. : M. *būhattar*, G. *boter*, II.

- P. L. *bahattar*, N. *bayahattar* TURNER 421^a.]
- gx. BHĀJĀN n. devotion 40 a. [lw. Sk. *bhajana*-.]
- h. gs. BHĀJTU, x. nx. gx. BHĪTU a priest 63, 121. [cf. M. *bhañ*, G. *bhañ* < Sk. *bhañja*- as lw.]
- s. gs. BHĀṆḌA obscene 121. [lw. Sk. *bhāṇḍa*- m. jester; M. *bhāṇ* n. exposure, public ridicule or disgrace; *bhāññē* to quarrel.]
- s. gs. BHĀRTĀ fills 26 a i. [Sk. *bhāratī*; Pa. *bharatī*, Pk. *bharatī*; M. *bharṇē*, G. *bharṇū*, N. *bharṇu*- TURNER 470^b.]
- gx. BHĀRTI full tide 40 β. s. gs. BHARTI 298. [cf. M. G. II. P. *bhartī*, v. s. v. *bhartā*.]
- gx. BHĀV very much, s. g. BHO, x. nx. gx. g. BHĪU 40 β, 78 b, 100, 119 1°. [Sk. *bahū*- pa. ph. *bahu*- Dardic *bo*, Sgh. *bō* TURNER 427^b under *bahu*.]
- gx. BHĀMVAṆḌĪM round about 40 a. [cf. M. *bhōvtā*(*lā*), *bhōvtī*, v. s. v. *bhōvtā*.]
BHĀṢṬA pollution 26 a i, 102. (lw. Sk. *bhrasṭa*.)
- K. BHĀIR(A), ogx. BHĀIRŌ, x. BĀIR outside 26 a ii, 78 b, 119 1°, 294 [Sk. *bāhis*, Pa. *bāhira*-. M. G. *bāhira*-. M. G. *bāher*, N. *bāira* TURNER 428^a.]
- s. g. BHĀU, BHĀV brother 86 1° a, 26 a ii, 109 [Sk. *bhrātṛ*-, -ka : Pa. *bhātuka*, M. Sdh. P. *bhāṇ*; elsewhere Pa. *bhātika*, *bhāia*- II. *bhāi* TURNER 472^a, BLOCH 378^a.]
- x. nx. gx. BHĀGIDĀR shareholder, partner, inheritor 299 A [suffix -*dār* with *bhāg* < lw. Sk. *bhāga*- or der. Sk. *bhāgya*-.]
- s. g. BHĀG(G)Ā to waste away, run away, become lean; BHĀGTĀ wastes away 26 β i a, 102, 123a, 261. [Sk. *bhāgnā*-. Pa. Pk. *bhagga*- M. *bhāgnē*, G. *bhāgṇū*, H. *bhāgnā*, N. *bhāgnu* TURNER 473^b, BLOCH 378^a.]
- s. gs. BHĀJTĀ roams 26 β i a. [Sk. *bhājātī* : Pa. *bhajjati*, Pk. *bhajjāi*; M. *bhāññē*, H. *bhāññā*; TURNER 474^a, BLOCH 378^a.]
- h. nx. gx. BHĀTKĀR salary 299 A. [*bhāt* < *bhṛti*- with semitaksama -f- in the place of expected -ṣ-.]
- s. gs. BHĀṆA large vessel 26 a ii. [Sk. *bhāṇḍam*; cf. M. *bhāṇ-vaṣi* f. a bench or form for milk or butter-milk pans.]
- s. gs. BHĀTA the husk of rice; x. nx. gx. g. BHĀT 26 β i a, 122. [Sk. *bhaktā*- mn., Pa. Pk. *bhatta*- n; M. *bhāt* m, Sdh. *bhatu*, P. *bhattā*, B. H. N. *bhāt* TURNER 474^a, BLOCH 378^a.]
- s. gs. BHĀVAJA brother's wife, x. nx. gx. BHĀVOJ, BHĀVJAI BHĀJĀI, a i, 133 B. [Sk. *bhrātṛjāyā* f., Deś. *bhāujjā*; M. *bhāvjai*, G. *bhojai*, B. H. *bhāuj*, Ku. *bhouj*, N. *bhāuju* TURNER 472^a, BLOCH 379^a.]
- g. BHĀS language, manner. 26 a ii. s. gs. *bhāsa* 118. [Sk. *bhāṣā* : Pa. Pk. *bhāṣā*, M. N. *bhās*, Sgh. *basa* TURNER 476^a.]
- n. ngs. BHĀSTĀ appears 118 [M. *bhāṣṇē*, G. *bhāṣṭū*, H. *bhāṣṇā* < Sk. *bhāṣati*.]
- s. g. BHĀGĀRU *Echites frutescens* 124. [cf. M. *bhāgrī*.]
- s. g. BHĀKĀRI, nx. BHĀKĀRĪN, BHĀKĀRṆ, gx. BHĀKĀRṆ, BHĀKĀRṆ, s. gs. BHĀKĀRṆ a beggar, beggar woman 16 d, 21 β, 102, 299 A [cf. M. *bhikārī* (ṇ), G. *bhikārī* < Sk. *bhikṣārīn*-.]
- s. g. BHĀJTĀ get wet 60, 121. [Sk. *abhyasṛjate* : M. *bhijṇē*, G. *bhijṇū*, Sdh. *bhijṇu*, P. *bhijṇā*, N. *bhijṇu* TURNER 176^b, BLOCH 379^a.]
- gx. BHĀTĀR, s. g. BHĀTĀRI inside 40 β, 62, 69, 291. ogx. BHĀTORI, gx. nx. BHĀTOR, x. BHĀTOR 291. [Sk. *abhyantara*-. Pk. *abbhintara*-. M. G. Ku. A. B. *bhitar*, O. *bhītara*, H. *bhitar*, N. *bhītra* TURNER 477^a, BLOCH 379^a.]
- gx. BHĀṆḌ mī, BHĀṆḌ n, 12 a.

- gx. MĀṢKI f. MĀṢKĒ an earthen vessel 40 a, 42^v. [cf. M. *madki* f. water jar, *madkē* n., *madki-bhāṇḍi*; G. *maṣki* n., *maṣki*; < Dcś; *madak-kivā*.]
- gx. MĀṢĒ amid, in the mid- of 40 a. [cf. M. *madhē*, *madhi* < lw. Sk. *madhye* BLOCH 383^a.]
- s. gx. MADRĀYI midnight 31 b. 3, 80 b 2^v. [Sk. *madhya tātri*; G. *madhrāt* BLOCH 383^a.]
- s. gx. MANA, x. n. gx. MON mind. 18 b. 101, 193, 195. [Sk. *mānas*; Pa. *mano*, Pk. *mano*; lw. in MGP *man*, O *manas*, Sdh. *manu* TURNER 191-92.]
- gx. MĀNIS man. 40 a [Sk. *manuṣya*; AS. *munisa* after *purisa*.]
- gx. MARĀTHI belonging to the Marāthā country. [cf. M. *marāthi* < **marā hatjikā* (cf. **karahāṣa-ka* . *kar* . *hād*).]
- s. gx. MARTĀ die 26 a 1, MORŪKA to die 46, 64 A, 262. [Sk. *mārate* Pa. *marati*, Pk. *marāi*, M. *marnē*, G. *marīū*, H. *marnā*, N. *marnu* TURNER 491 95 BLOCH 383^a.]
- gx. MĀV mf., MĀV n soft. 42 a [Sk. *mṛdu(ka)*-. M G. *maū*, G. *mau* BLOCH 382, cf. *moivū*.]
- n. gx. MAŚI lamp-black 26 a 1 [Sk. *maṣi* f.; Pa. Pk. *maṣi* f soot, M *maṣi*, H. G. Ku. *maṣi*, N. *maṣi* TURNER 496^a, BLOCH 383^b.]
- s. gx. MASĒ crematorium 26 a 1. [M *masan*, *mhasan*, G. *masan* Sdh. *masān*, P. *masān*, N. *masān* < Sk. *śmaśānam*; BLOCH 383^b, TURNER 196^a.]
- gx. MĀLĀB, s. gx. c. MAḶAPA -ky, firmament, heaven 40 a. [cf. M dial *maḷabh* n. cloudiness, *maḷbi* a detached cloud]
- gx. MĀLYI encasing 40 a [cf. M *mal-ni* f.; Sk. *mradaṭi*, **mṛdāṭi* (cf. *mṛdāṭi*) : Pk. *madaṭi*, M. *maḷgē*, H. P. *malnā*, N. *malnu* TURNER 495^b]
- s. gx. MĀUŚI mother's sister, particularly mother's younger sister 51, 133 A, 137 d. [cf. M. *māśi*, G. Sdh. I., H. *māsi*, P. *māssi*, H. *māusi*, O. *māusi* < Sk. *mātṛīśā* : Pa. *mātucchā*, Pk. *māussi* *māussiā*, *māucchā*. *māuccā* TURNER 516^b.]
- s. gx. MĀUO maternal uncle 88. [M. *māiḷā* BLOCH 387^a < Sk. *mātula-ka*-.]
- s. gx. MĀNCO a cot 121. [Sk. *mañcakah*; Sk. *mañcah*; Pa. Pk. *mañca* m.; M. N. *māc*, Bi. N. *māc*. G. *mācchā* *mācchā* with extension TURNER 501^a; BLOCH 385^v.]
- s. gx. MĀNVTĀ arranges 121. [Sk. *mañḍayati*; Pa. *mañḍeti*, Pk. *mañḍei*; M. *māṇḍē*, G. *māḍiū*; BLOCH 386^v, TURNER 490^a under *mañer*.]
- s. gx. MĀYI mother-in-law 19 A [Sk. *mā-mi*; M. *māl*.]
- s. gx. MĀKSI behind 291. [cf. M. *māgas* late, *māgasnē* be delayed, *maḡhā* a while ago, *maḡhāsi* id < Sk. *mārga*-.]
- s. gx. MĀGGIRI, x. n. gx. MĀGIR(1) afterwards 63 [< Sk. *mārga*-, for -ri cf. K. *mukhārī*, *idrārī* etc. as locative post-position.]
- s. gx. MĀGTĀ begs 26 β 1 a, 133 B. [Sk. *mārgati*; Pa. *maggati*, Pk. *maggai*; M. *māgnē*, G. *māḡiū*, N. *māḡnu* TURNER 500^b, BLOCH 383^a.]
- s. gx. MĀMKAPA monkey, s. ns. gx. MĀM-kōp 21, 133 B. [Sk. *markāṭah*; Pa. *makkāṭa*, Pk. *makkada*-, M. *mākad*, G. *mākdū*, P. *makkay* TURNER 500^a under *mākuro*.]
- s. gx. MĀNGO membrum virile 101^v. [v. s. v. *māngli*.]
- s. gx. MĀNGLI. MĀNGULI membrum virile 101^v. [cf. Sk. *laṅgūlam* penis, tail and *laṅgūlam* plough; plough and penis are represented by common words in several languages and in symbolism as well. The K. form may either be < *laṅgūlikā* or a diminutive of prec.; according to PRZYLUCKI the Sk. words quoted are Austro-Asiatic in origin.]

4. g. MŪŪJI sacred thread ceremony or the thread itself 124. cf. [M. *mūji* < Sk. *mauhji*.]
4. g. MŪGU, x. nx. g. MŪG a kind of lentil, phaseolus mungo 63, 122, 145 b. [Sk. *mudgāh*; Pa. Pk. *mugga*; M. *mūg*, G. *mag*, H. Bi. N. *mūg*, B. N. *mur*, N. *muñ*, O. *mugā*, A. *mugā* TURNER 511^b, BLOCH 389^b.]
- x. nx. g. MŪT fist, handful 104, 138. [Sk. *muṣṭhī*; Pa. Pk. *muṣṭhi*; M. *mūth* f., G. *mūth*, *muṣṭha*, *muṣṭhi*, P. L. *muṣṭh*, N. *muṭh*; lw. in 4. g. *muṣṭi*; TURNER 512^b, BLOCH 389^b.]
4. g. MŪTA, x. nx. g. MŪT urine 12 C, 63. [Sk. *mūtram*; Pa. Pk. *muta*; M. *mūt* n., Bi. H. *mūt* m., N. B. *mut* TURNER 513^b, BLOCH 389^b.]
4. g. MŪSU, x. nx. g. MĀSĪ fly 139 β. [cf. M. *māsi* f., *māś* Sh *māśi* < Sk. *mākṣ*, *mākṣā*, *mākṣikā*.]
4. g. MFNA wax, beeswax 28 [cf. M. *men* n. < Sk. lex. *madanah*; Pk. *mayana* mn; Sdh. *menu*, N. *main* TURNER 519^a.]
4. g. MELLO, x. nx. g. MFLO died 55, 86 2^a, 259. [cf. M. *melā* < Sk. *mṛta* with MI-A. -*allaka*.]
4. g. MEYNO cross-cousin 49 B, 73, 104. [< Sk. *maithunaka*. Pk. *mehuṇa*; M. *mehunā*, *meṇā*, Sgh. *merun*, BLOCH 390^b compares these with Kan. *maiduna*, T. *maitṭuṇaṇ*, *maccuṇaṇ*.]
4. g. MELTĀ meets, is obtained 89, 117. [cf. M. *milgē*, H. *milnā*, N. *milnu* < Sk. *milatī* (< **midatī*): Pk. *milāi* TURNER 509^a, BLOCH 388^b.]
4. g. MAINĀ a kind of jay, *Gracula religiosa* 193 [M. N. H. O. *mainā* G. *menā*, cf. Sk. *madana-sārīlā* TURNER 519^a.]
4. g. MOU soft 88, 109. [v. s. v. *mAr*, *māv*.]
- ns. ngs. s. g. MOKLO free, unhampered 123 a, 143 b. [cf. M. *moklā*, G. *moklū*, Sdh. *moka*, P. H. *mollā* < Pk. *mokkala*, extension of **mokka* < Sk. **mukna*, *muktā*; cf. A. M. GHATAGE, NIA 1312-13 on the origin of Sk. *utkalāpaya* as wrong division from **mutkalāpaya*, a hypsanskritisation of Pk. **mokkalā* etc. BLOCH 391^a.]
- x. nx. g. MŌGĪ loving 299 C. [der. K. *mōg(u)* < Sk. *moha*.]
- x. MŌGĪTON 299 B. [der. fr. prec.]
4. g. MŌKU m. affection, fondling 101. [Sk. *moha*.]
- x. MOCEGĀR shoe-maker 299 A. [cf. M. *mocā*, NI-A *moci* < lw. Pehl. *mocak* BLOCH 391^a, TURNER 519^b.]
4. g. MOPTĀ breaks 111. [M. *moḍnē*, G. *moḍi ā*, H. *moṇā*, N. *moṇu* < Sk. *moṣanam* n. wringing; Pk. *moḍei* twists TURNER 520^b, BLOCH 391^b.]
- x. MOḌNĪ breaking, twisting 298. [cf. M. *moḍgi*; der. fr. prec.]
- gx. MOT, MĀT understanding 16 c. [lw. Sk. *matih*; M. G. *mat*.]
4. g. MŌTĪ pearls 74, 120, 122, 193, 195, 206. [Sk. *mauktikam*; Pk. *mottia*; M. *mitl*, H. P. S. *moti* m., L. *moti* f., G. *moti* n., B. O. N. *moti* TURNER 520^b, BLOCH 391^b.]
- x. nx. g. MOTSARI envious, jealous 299 C [lw. Sk. *maṣarīn*.]
- gx. MODEST 299 C.
- gx. MON, g. MĀN. mind 16 a. [v. s. v. *mana*.]
- gx. MONUS, g. MĀNUS man 16 a. [v. s. v. *mānus*.]
- gx. MORUMK, s. g. MORŪKA to die 260. [v. s. v. *marā*.]
- s. g. MOLA, x. nx. g. MOL price 131 a [Sk. *maulvam*; Pa. Pk. *molla* n. M. *mol* f., Ku. A. H. N. Rom. eur. arm. *mol* m. TURNER 520^b, BLOCH 391^b.]
- s. g. MŌVĀLU soft 299 C. [cf. M. *movāl*, G. *moḷū*, v. s. v. *mAr*.]
- s. g. MŌSU, MŌS deception 10 [Sk. *mṛśā*. Pa. Pk. *musā*, cf. Kan. *mosa*.]
- x. nx. g. MŌNĪ 298 [v. s. v. *ma[ni]*.]
- s. g. MAU 50. [v. s. v. *mou*, *mAr*.]

[Sk. *rājakulāgāra* ; cf. M. *rāu*] < *rājakula*.]

7. gā. RĀNDAPA n. cooking. [cf. M. *rāṇḍ* hap. n.]

8. gā. RĀKĀCĪPA, x. nx. gā. RĀKUD wood, faggots, fire-wood 21 β, 63, 95 b. [cf. M. *rākūḍ*, *lālūḍ*, G. *rākūḍ*, N. *lauro* < Sk. *lakuṣa* TURNER 563^a; initial r- after K. *rakkūḍi* ?]

9. gā. RĀKTĀ protect, guard 26 β i a. [Sk. *rāktati* : Pa. *rakkhāti*, Pk. *rak-khai* ; M. *rākhnē*, G. *rākhnē*, H. *rākhnā*, N. *rākhnu* TURNER 552^a, BLOCH 393^b.]

10. gā. RĀJJU, x. nx. gā. RĀJU thick rope 26 β i a. [Sk. *rājju*, *rājjuka* : M. *rājū* m.]

11. gā. RĀNI queen, RĀNĪ 26 α ii, 106, 109, 123 b, 193. [Sk. *rājñi* Pa. *raññi* Pk. *raññi*, *rāññā* ; M. G. Sdh. P. H. Ku. *rāni*, N. O. *rāni* TURNER 535^a, BLOCH 394^a.]

12. gā. RĀTI night 63, 205. [Sk. *rātri* f. Pa. *ratti*, Pk. *ratti*, *rādi*, *rāi*, M. G. H. P. L. B. Ku. N. *rāt*, O. Sdh. *rāti* TURNER 534^b, BLOCH 394^a.]

13. gā. RĀNA forest 26 β i a, 130 [Sk. *āranyam* : Pa. *araññam*, Pk. *aranna* n. M. G. *rān* n., H. *rān* m., Sgh. *riña* TURNER 645^a s. v. *arnu* BLOCH 394.]

14. gā. RĀNDAPA 80 b 2^a [v s. v. *rān-dapa*.]

15. gā. RĀNDPI m. (RĀNDPĪN f.) cook 298. [cf. M. *rāḍhpi*(n) m(f).]

16. gā. RĀBTĀ stays, rests, habituates, abides 26 β i a. [cf. M. *rābṇē*, *rābṇē* becomes accustomed, habituated ; lives, abides, stays < Deś. *rambhāi* BLOCH 394^b.]

17. gā. RĀBBŪKA 63 [v. s. v. *rābtū*]

18. gā. RĀMTU nom. pr. 18 a. [Sk. *Rāmah*]

19. gā. RĀYU king 26 α ii, 49 A, 106, 109, 115 b ; s. gā. x. nx. gā. RĀYU in RĀYUḶĀR 115 d. [Sk. *rājan* : Pa. *rājū*, Pk. *rāyā* ; M. *rāo*, *rāro*, *rāy* ; G. *rāy*, *rāv* ; Sdh. P. *rāu*, Ku. B. H. *rāy*, H. *rāo*, P. N. *rāi* TURNER 531^b, BLOCH 393^b.]

20. gā. RĀYU attachment 49 β. [Sk. *rājah*.]

21. gā. RIJĀ pervades, permeates 80 b 2^a 129. [cf. M. *ri(h)ṇē*, G. *rijhri*, N. *rijhnu* < Pk. *rijjai* is pleased TURNER 537^a.]

22. gā. RITĪ, x. nx. gā. RITĪ empty 106. [Pk. *rihta*(ka)-, Pa. *ritta*, Pa. *rittala* ; M. *ritū* H. *ritā*, Ku. *rito* TURNER 537^a, BLOCH 395^a.]

23. gā. RĪNA debt 9. [Sk. *ṛṇām* : Pk. *ṛna* ; M. *rin* n., H. P. N. *rin*, Ku. *rin* TURNER 537-38, BLOCH 395^a.]

24. RĪ shape 58 [< *rūpam* in *rāṇḍ*, *pāk(h)ṛā*, *gorā*, *cedrū* etc.]

25. gā. RĪKU tree, x. nx. gā. RUK 106, 170 a [Sk. *rūkṣāḥ* : Pa. Pk. *rūk-kha*, M. *rūkh* m., G. *rūkh* n ; P. L. *rūllāh*, H. *rūllāh*, N. *rūkh* TURNER 539^a, BLOCH 396^a.]

26. gā. RĪVA sand 106. [cf. M. *ter*, *tēv* f., *terdū* m., *tēraḥ* ; H. *teu* < Sk. *retū*, lex. *retāḥ* Deś. *revallū* TURNER 541^b s. v. *ret* ?]

27. REGIDORNI government 299 A. [lw. Port.]

28. gā. ROKKA cash 123 a, 143 b. [cf. M. G. *rokh*, G. *rok*, Sdh. *roku*, L. *rok* m. P. *rok* f., B. H. *rok* m. < **rokka* TURNER 542^a s. v. *rokar* ; cf. Kan. *rokka*]

29. nx. gā. ROMGI, RONGI, s. gā. RANĠITA 299 C [cf. M. *rangit*.]

30. gā. ROMA hair on the body 106 [M. G. *rom* < lw. Sk. *roman* -]

31. nx. gā. ROSĪ 299 C. [v s. v. *rāsāl*]

32. gā. LAKṢA ns LĀKA, x: nx. LĀK, gā. LĀKHYĀ one hundred thousand 229. [cf. M. G. H. Ku. A. B. N. *lākh*, Sgh. *lakkhu*, P. *lakkh*, O. *lākh* TURNER 552^a, BLOCH 398^a, < Sk. *lakṣā* : Pa. Pk. *lakkha* m.]

33. LAGN time, juncture 40 β. (s. gā. *lagna*). [lw. Sk. *lagna* -]

34. LĀDĀY, s. gā. LĀDĀI fighting, war, strife 40 α, [M. *ladhāi*, G. *ladāi*, H.

- P. *laḍāi*, B. O. N. *laḍāi*, Ku. *laḍai* TURNER 547^b.]
- s. gs. LĀSŪŅA, x. nx. gx. LŌ-ŪŅ garlic 21 β, 26 α i, 118. [Sk. *laṣunam*, lex. *rasunam*, *rasanam*; Pa. *lasunam*, *lasunam*, Pk. *lasuṇa*, *lasana*-; M. G. *lasaṇ*, n. P. *lasan*, m. N. *lasun* TURNER 550^b.]
- s. gs. LĀMBŌKA, λ. nx. gx. LĀMBUŠIK to hang 121. [cf. M. *lābhē* to grow distant < Sk. *lambate* hangs.]
- s. gs. LĀKA scaling wax 63; x. nx. gx. LĀK 106. [Sk. *lākṣā*: *lākhā*, Pk. *lakkhā*; Bi. H. G. M. *lākh*, f., P. L. *lākh* m., N. *lāhā* TURNER 555^b, BLOCH 398^a.]
- s. gs. LĀGGI, x. nx. LĀGI near 63, 211, 216 [cf. M. *lāgi*, *lāgi*, G. *lāgu*, H. *lāgi*, *lāge*, Sdh. *lāgi* as postposition < **lagnaka*-; BLOCH 398^a, TURNER 552^b; cf. foll.]
- s. gs. LAGGŪKA to strike, hit, be attached 261. LĀGTĀ strikes 26 β i a, 89, 100, 123, a, 128. [Sk. *lagyati*: Pa. *laggati*, Pk. *lagai*; M. *lāgnē*, G. *lāgtū*, H. *lāgnā*, N. *lāgnu*, TURNER 553^a, BLOCH 398^a.]
- E. gx. nx. x. LĀJ, s. gs. LĀJA, shame 16 b, 19, 26 β i a, 89, 106, 121, 195. [Sk. *lajjā*: Pa. Pk. *lajjā*, M. G. H. B. Ku. N. *lāj*, O. *lāja*, P. *lajj*, Sdh. *lāja*, Sgh. *lada* TURNER 553^a, BLOCH 398^a.]
- s. gs. LĀJTŪKA, nx. LĀJTUŠIK to roll a pastry 63. [M. *lājñē*, G. *lajtū*, TURNER 546^a *lajjimu*.]
- s. gs. LĀYTĀ touches, causes to attach, applies 26 α ii, 109. [Sk. *lāyati*: Pk. *lāei*; cf. M. *lāyē*, G. *lārvū*, L. *lāvaṇ*, P. *lāyā*; Sdh. *lānu*, Ksh. *lāyun*, TURNER 551-52; BLOCH 399^a.]
- s. gs. LĀYA, x. nx. gx. LĀY, saliva 26 α ii, 89, 106. [Sk. *lālā*: M. G. *lāl*.]
- gx. LIUŠIK to write 106. [M. *lihñē*, G. *lakhtū* < Sk. *likhātī*.]
- gx. LIPOŠIK to hide 106. [v. s. v. *niptā*.]
- gs. LIMBIYO lemon 121. [v. s. v. *nimbū* s.]
- gx. LINTOY humility 106. [lw. Sk. *lma*- with *for* extension.]
- x. nx. gx. LUKUKI bright, glistering, shining 299 C. [cf. M. *luḥukitī*.]
- s. gs. LĒVTA licks 106. [Sk. *lih*-; for replacing of -h- by -r- cf. M. *poḥñē* *poḥñē* to swim.]
- gs. LEKKŪNU, ngs. DEKKNU, x. nx. gx. DEKUN therefore 295. [absolutive of K. *lektā* thinks, calculates, *lekka* sum, arithmetic; cf. K. *lekka*.]
- s. gs. LEPTĀ smears daubs, plasters 106; nx. ngs. LĒPTĀ 121. [cf. M. *lepñē*, G. *lepñū* < Sk. *lepāyati*, contaminated with *lipyate*, *limpāti*; TURNER 557^a.]
- gx. LOKHĀN iron 40 α a. [M. G. H. *lokhaṇ* < Sk. *loḥakhaṇḍa*- BLOCH 100^b, TURNER 561 s. v. *lokhar*.]
- s. gs. LŌŪI, ngs. NŪŪI, s. LŌŪI butter 58. [M. *loṇi*, H. *loni*, *lunī*, O. *lahuṇi*, B. *lani*; elsewhere Sk. *nāvanitam*: Pa. *navanitam*, *nonitam*; Pk. *nava-ṇia*- m.; N. *nanī*, O. *nannūi*, H. *noni*, Ku. P. *naupī* TURNER 351^a, BLOCH 100-1.]
- s. gs. LOYCE, NOYCE pickles 97. [cf. M. *loncū*: K. M. *loṇ*- < Sk. *lataya*- BLOCH 400^b.]
- gx. LŌB greed 106. (s. gs. *lōbhu*). [lw. Sk. *lobha*-.]
- s. gs. VĀ(BATĀ hangs resolute 26 α i. [Sk. *avalumbate*: M. *vaḷābhē*, *olābhē*.]
- s. gs. VAKI, VŌKI vomit 106. [cf. M. *ok* f., B. *oāk* retching, N. *uāk*, *wākka*, *ok*, *okka*, vomiting.]
- s. gs. VAGGI, ns. BEGGI, s. ns. gs. VEGĪ quickly 293. [cf. M. *vegñ* *vegñ* lw. Sk. *vegna*.]
- gx. VĀC go. VĀCUŠIK, s. gs. VŪCŪKA, VĀCŪKA, VĀCŪKA, x. nx. gx. VŪC- UŠIK to go 26 α i, 40 α, 42 γ, 46, 63, 106, 239, 260. [Sk. **vṛtyate* turns, happens: As. *vacca*- Jk. *vaccā*: TURNER 429^b connects Pk. *vaccā* with Sk. *vacyāte* (cf. *vācca*-

ti moves to and fro, *īñcuyati* moves away).]

s. g². *VAJĪ* burden, load 26 β ii a. [Sk. *tāhya-* Pk. *tojha-* (the -o- being after Sk. *tādhum*); M. *ojhē*, G. *ojhe*, H. N. *bojh* TURNER 461^a, *BLOCH 302^a.]

s. g². *VATĪHĀN* residence 26 α i. [Sk. **vāstāhnam*, *avasthānam*; Pa. *vā-* *stāhnam*; *avasthānam*; Pk. *uta-* *stāhna-*; *avasthāna-* n.; M. dial. *vāsthān* n.; Sdh. *vāsthān*, H. *bāsthān*, H. N. *bāsthān* TURNER 418^b, BLOCH 401^b.]

s. g². *VĀṬĀRŪKU* the Indian Fig tree 111: [cf. M. G. *īad*, H. P. B. *baī*, P. *īaj* < Sk. *tata-* P. Pk. *īaḍa-*, TURNER 421^b s. v. *barā*; BLOCH 401^b.]

s. g². *VĀṬĪ* a cake 26 α i. [Sk. **vāṭikā*, *vāṭikā*; Des. *vāṭi*, M. G. *īaḍi*, Sdh. *vāṭi* a dish of pulse, P. *īaṭi*, *baṭi*, N. *bari* TURNER 422^b.]

s. g². *VĀṬU* bunyan tree 26 α i. [v. s. v. *vāḍārūku*.]

s. g². *VĀṬO* a fried savoury 111. [Sk. **vāṭaka-*, *īaṭaka*; Pk. *vāḍaa-*, M. *īaḍā* cake made of pulse ground, soaked, spiced and fried, G. *īaḍā*, H. *barā*; cf. Kan. *īaḍe*, T. *īaḍi*.]

s. h. g². *VANṬI* ear ring worn by men 60 a. [*<* Sk. *vānta-*.]

s. g². *VATA*, *VOTA*, x. nx. g². *OTA* sunshine 16, 74 [cf. Sk. *ātapa-*, **āpata-*, **atata-*, **ota* with semipreservation of -t-].

s. g². *VATTĀ*, x. nx. g². *VETĀ* goes 63. [v. s. v. *īacūka*.]

s. g². *VARASA* year 26 α i, 118, 175. [Sk. *varṣā-* in H. *baras*, P. *īarah*, O. *barasa* TURNER 424^a.]

n. c. *VARI* above, *VAIRI*, g². *VOIR*, s. g². *VAIRI* 26 α i, 29 a, 40, 50, 291. [Sk. *vāṛi*; M. *var*.]

s. g². *VALI* a bed-spread, counterpane 26 α i. [cf. M. *ol*, *īol* f. shp of cloth < Sk. *īallate* to be covered, *īallah* covering.]

s. g². *VALLĒ* x. nx. g². *OLĒ* wet 71, 96 a. [M. *ol*, *olā* < Pk. *ollu-*, *ulla-* < Sk. **udā-* (cf. *udā-*).]

g². *VAST* thing 10, s. g². *VASTU* 210 [lw. Sk. *īastu-*.]

s. g². *VĀṬĒ* half a piece of a coconut 26 α i, 73, 89, 115 c. [Sk. *vāṭayam*; M. *vāṭē*, G. *vāṭā*, Sgh. *īalā*; H. *balā*, O. *balī*, BLOCH 403^b.]

s. g². *VĀṬKṬĒ* curved crooked 133 A. [cf. M. *īāḍḍā*, *īāḍḍā*, G. *īāḍḍā* BLOCH 103-104 < Sk. *īakrū-* (and *īāṅkū-* going crookedly) with -ḍaka- extension.]

x. nx. g². *VĀṬNJ* a barren woman 121. [Sk. *īandhyā*; Pk. *vāṅjhā*; M. *vāṅ(h)*; G. *īāṅh(ṇī)* BLOCH 101^b.]

s. g². *VĀKARṆA* dictation 26 α ii. [semit. Sk. *vākaraṇa-*.]

s. g². *VĀKARANA* dictation 80 b 2°, 112 1°, x. nx. g². *VĀKON* 128 [der. fr. above or else fr. Sk. *vākya-*.]

g. g². nx. x. *VĀG*, s. g². *VĀGU* tiger 80 b 1°, 131 b, 133 A, 197. [Sk. *vāṅgh-rāḥ*; Pa. *byaggha-*, Pk. *īaggha-*; M. G. *īāgh*, Sdh. *vāṅghu*, Sgh. *nag*, H. P. A. B. N. *bāgh* TURNER 431^a, BLOCH 404^b.]

s. g². *VĀMKHĒ* 26 β i a [v. s. v. *vāṅkhē*.]

s. g². *VĀṬPI* a player on wind instruments, g. g². *VĀṬPI* reader 298. [Sk. *īāḍḍate*; Pa. *vāṭṭati*, Pk. *īaṭṭai*, M. *vāṭṭē*, G. *īāṭṭā*, K. *īaṭṭā*, for suffix -pi cf. K. *īāṇḍpi* < *īāṇḍtā*; *īāṭṭi* < *vāṭṭa* BLOCH 401^b, TURNER 115^b *bajnu* < Sk. **īāḍḍate*.]

s. g². *VĀṆCTĀ* is saved, lives, escapes 121. [Sk. *īāṇḍatī*. Pa. *vāṇḍatī*, Pk. *īāṇḍatī*, M. *vāṇḍē* to live, H. *nac bū* N. *ḍūm* TURNER 429^a.]

g. g². nx. *VĀṬ*, s. g². *VĀṬA* way, road, street, path 16 b, 19, 87 3°, 106, 195 [Sk. *vāṛtman* n. Pk. *īaṭṭam* n, *īaṭṭā* f, M. G. L. P. *īāṭ*, Sgh. *vāṭ*, *īaṭu*, Ksh. *īaṭh*, WPah. *vāṭ*; elsewhere forms with *b* as in N. *bāṭo* TURNER 132^b.]

3. gs. VĀS growth, increase; interest 8, 26 β i a, 86 2° b. [Sk. *vāddhih*, *vāddhikā* : Pa. *vaḍḍhi-* f., Pk. *vaḍḍhi-* f.; M. *vādh*, H. *bāḥ*, Sgh. *vāḍa*, Ksh. *icad*, B. *bār*, N. *bay(h)*; elsewhere without cerebralisation as in Pa. *vuddhi-*, G. *vadh* f.; TURNER 117^a.]
 4. gs. VĀṢĪ, VĀṢO habitation 26 α ii. [Sk. *vāṣaka-*, *vāṣikā* : Pk. *vāṣiā*; M. G. VĀṢĪ, P. L. Sdh. *vāṣi*, Ksh. *vōṣi*; b- forms elsewhere as in N. *bāṣi* (vegetable) garden TURNER 135^b.]
 5. gs. VĀṢTĀ gros 26 β i a, 87 3°. [Sk. *vāṣṭhate* : Pa. *vaḍḍhati*, Pk. *vaḍḍhi-* ai; M. *vāḍhvē*, G. *vāḍhvū*, *vudhvū*, H. *bōṣmā*, N. *baṣnu* TURNER 417-18, BLOCH 405^b.]
 6. gs. VĀṢI a bunia 26 α ii, 56. [Sk. *vāṣijā* : Pa. *vāṣiṇo*, Pk. *vāṣiṇo*, M. *vāṣi*, Ksh. *vōṣi*, Sdh. *vāṣo*, G. *vāṣiṇo*, N. *baniyā*; TURNER 119^b, BLOCH 406^a.]
 7. gs. VĀṢTO share 121. [Sk. *vāṣṭaka-* : Pk. *vāṣṭaga-*; M. *vāṣṭo*, G. *vāṣo*, B. H. *bāṣo*, N. *bāṣo*, P. *vandā*, TURNER 129^b.]
 8. gs. VĀṢI wick 26 β i a, 87 3°, 106 [Sk. *vāṣikā*, *vāṣikā* wick, Pk. *vāṣi-*, *vāṣiā*, M. *vāṣi*, G. *vāṣi*, Sdh. *vāṣi*, Sgh. *vāṣiṇa*, A. B. N. *bāṣi*, H. B. *bāṣi*, P. *bāṣi*, TURNER 133, BLOCH 406^a.]
 9. gs. VĀṢA a kind of mortar, threshing pit 51 A, 109.
 10. gs. VĀṢIDĀR : VĀṢIDĀR monkey 42 β. [Sk. *vāṣarāḥ* : M. *vāṣar*, Sgh. *vāṣarā* BLOCH 106^a.]
 11. gs. VĀṢE n. gs. VĀṢO wind 26 α ii, 54 A. [Sk. *vāṣa-* : Pa. *vāṣa-*, Pk. *vāṣa-*, with -*raka-* extension : M. *vāṣa*, G. *vāṣaro*, H. P. *bayār*, < *ḍāyāra*- BLOCH 106^a.]
 12. nx. gs. VĀṢR activity 131 b [Sk. *vāṣpāra-* : Pk. *vāṣāra-*; M. *vāṣar*, cf. G. *vāṣarū*, *torū* BLOCH 407^a.]
 13. gs. VĀṢU economy 118. [cf. M. *vāṣ* smallest, slightest remains, or quantity of; cf. Kan. *vāṣi* better.]
 14. gs. VĀṢO bamboo 26 β i a, 62. [Sk. *vāṣāḥ*, **kaḥ* : Pa. Pk. *vāṣa-*; from extended base M. *vāṣu* and K. form quoted above; elsewhere Ku. N. B. Bi. H. *bāṣ* TURNER 130^b, BLOCH 107^a.]
 15. gs. VĀṢRŪ young calf 26 β i a, 58, 139 7 i. [Sk. *vāṣarūṣam* : Pk. **vāṣarūṣam*; M. *vāṣū*.]
 16. gs. VIK(K)AYTĀ causes to sell 26 β 2°. [caus. of *iktā*.]
 17. nx. gs. VIKŪṢIK : IKUṢIK, to sell; n. gs. VIKTĀ sells 263 2°. [Sk. *viktretum* : Pa. *vikkretum*; **vikkṛyati* : Pk. *vikkai*, *vikkai*; M. **vikkē*, Sdh. *ikanu*; H. *biknā*, N. *biknu* TURNER 139^a, BLOCH 108^a.]
 18. gs. VIKRAYTĀ spills 30, 80 b 2°, 138. [caus. of *viktatā* is spilt; Sk. *vikṣi-* *vate* : M. *vikṣimī*, *vikṣarū*, *vikṣur-* *nē*; G. *vikṣervū*, *vikṣarū*; H. *bikṣarā*, *bikṣarā*; see BLOCH 108^a.]
 19. gs. VINGAḌA, x. VINGOḌ different 291. [cf. M. *veḅḅā*, G. *veḅḅā*, N. *veḅḅo* < Pk. *veḅḅala-* distant, separate, TURNER 455^a, for nasal in K. cf. G. *veḅḅa* : K. *veḅḅa* a fool; TURNER mentions Sk. *vyagra-* as possible source.]
 20. gs. VICCU, gs. VICCU, gx. VICCU, nx. gs. VICCU scorpion 9, 138. [Sk. *vīṣi-* *kaḥ* : Pa. *vīṣiḥka*, Pk. *vīṣiḥka*, *vīṣiḥka*, *vīṣiḥka*; M. *vīṣi*, G. *vīṣi*, *vīṣi*; Sdh. *vīṣi*, L. *vīṣi*, H. P. *bīṣi*, N. *bīṣi* TURNER 410^b, BLOCH 108^b.]
 21. gs. VINDTĀ pierces, throws at, 260. [Sk. **vīṣṭhāṭi* : Pk. *vīṣṭhāṭi*; M. *vīṣṭhā*, G. *vīṣṭhā*, Sdh. *vīṣṭhā*, H. *bīṣṭhā* TURNER 441^b s. v. *bijh-* *nu*.]
 22. nx. gs. VISAR, ISAR forgetfulness, loss of memory 179. [Sk. *vīṣarā-* : M. *visar m.*, G. *visar-bhoḅḅā* forgetful.]
 23. n. gs. VISKAḌ, ISKAḌ open, loose, apart 179. [Sk. *vīṣakala-* : M. *viskaḅḅā*.]
 24. gs. VIJU, gx. IJ, x. nx. gs. VIJ lightning 12 B, 106, 129. [Sk. *vidyāt* : Pa. Pk. *vijju-*, M. *vij*, *vijū*, G. *vij*, Sdh. *viju*, L. *vijj*, P. *bijj*, N. *bijuli* TURNER 441^b.]

- a. g. *śāsa* poison 118 [Sk. *śāsa* : M. *śāsa* n., G. P. N. *śāsa* TURNER 137^a, BLOCH 108^a.]
- a. g. *śāsa* x. nx g. *śāsa* twenty 200. [Sk. *śāśatī*, *śāśat* : Pa. *śāsa(tī)*, Pk. *śāsa(tī)*, M. *śāsa*, G. *śāsa*, Sdh. *śāsa*, P. L. *śāsa*, H. Ku. *śāsa*, N. B. *śāsa* TURNER 119^a, BLOCH 411^a.]
- a. nx. g. *śāsa* (y) *śāsa* business, work, activity 179. [lw. Sk. *śāsa* *pāra* activity.]
- a. g. *śāsa* time 89 [Sk. *śāsa* : Pa. Pk. *śāsa* : M. *śāsa* ml., G. *śāsa* (ā) l., P. L. *śāsa* : Sdh. *śāsa* l. *śāsa* M., N. *śāsa*, TURNER 157^a, BLOCH 412^a.]
- śāsa* bamboo 210. [*Sk. śāsa*, cf. *Belgāsa* < *Venugrāma*.]
- a. g. *śāsa* medicine 178. [Sk. *śāsa* *dha* : M. *śāsa*.]
- a. g. *śāsa*, *śāsa* camel 138 [Sk. *śāsa* : Pk. *śāsa*, G. M. *śāsa*, Sdh. *śāsa*, P. L. *śāsa*, Ku. L. *śāsa* A. B. O. *śāsa*, TURNER 43^a, cf. Kar. *śāsa*.]
- g. *śāsa* happens 113 2' [lw. Sk. *śāsa*.]
- a. g. *śāsa* bride 30, *śāsa* 46 [lw. Sk. *śāsa* *kala* : *śāsa* *kala*.]
- a. g. *śāsa*, *śāsa* bridegroom 16 [cf. M. *śāsa* der. *śāsa* *śāsa* in K. *śāsa* q.v.]
- a. g. *śāsa* marriage 26 a 1 [der. fr. *śāsa*, *śāsa*.]
- a. g. *śāsa* takes 26 a 1 259 [Sk. *śāsa* *śāsa*, Pk. *śāsa* or *śāsa* *śāsa*.]
- a. g. *śāsa* shoe, slipper, sandal 89 [cf. M. *śāsa* < Sk. *śāsa* BLOCH 403].
- a. g. *śāsa* taken away 259 [lw. *śāsa* *śāsa*.]
- g. *śāsa* strong 39 [lw. *śāsa*.]
- a. g. *śāsa* Saturday 26 a 1. [lw. Sk. *śāsa* *śāsa*.]
- a. g. *śāsa*, *śāsa* *śāsa* *śāsa*, g. *śāsa*, *śāsa* *śāsa* *śāsa*, x. nx g. *śāsa* horn 9, 107, 124 [Sk. *śāsa* : Pa. Pk. *śāsa*, Rom. cur. *śāsa* *śāsa* *śāsa*, M. *śāsa*, G. *śāsa* B. N. *śāsa*, TURNER 605^a, BLOCH 421].
- a. g. *śāsa* sneeze 128 [Sk. *śāsa* *śāsa* : M. *śāsa* *śāsa*, G. H. *śāsa*, N. *śāsa*, TURNER 196^a.]
- a. g. *śāsa* rice 63, 157 b [Sk. *śāsa* : Pa. Pk. *śāsa*, M. G. *śāsa*, H. *śāsa* rice water, TURNER 606^b, BLOCH 423^a.]
- a. g. *śāsa* tender cocoanut 110 [cf. M. *śāsa*, *śāsa*, *śāsa* < Sk. *śāsa*, *śāsa* cf. Arch. Orientalni 9].
- nx. *śāsa* (H)OR, g. *śāsa* hundred 26 a 1, 10 p, 58, 80 b 2^a, 229. [cf. M. *śāsa* < Sk. *śāsa*, BLOCH 414^a.]
- a. g. *śāsa* learns, studies 139 a ii. [Sk. *śāsa* : Pa. *śāsa*, Pk. *śāsa* : M. *śāsa*, G. *śāsa*, H. *śāsa*, P. *śāsa*, B. *śāsa* : with aspiration in M. *śāsa*, G. *śāsa*, Sdh. *śāsa*, H. *śāsa*, O. *śāsa*, B. *śāsa* : TURNER 607^a & v. *śāsa*, BLOCH 412^a.]
- a. g. *śāsa* to cut : *śāsa* cuts 102, 260 [Sk. *śāsa*, *śāsa* : Pk. *śāsa*, M. *śāsa*, G. *śāsa*, H. *śāsa*, P. *śāsa*, B. *śāsa* : with aspiration in M. *śāsa*, G. *śāsa*, Sdh. *śāsa*, H. *śāsa*, O. *śāsa*, B. *śāsa* : TURNER 607^a & v. *śāsa*, BLOCH 412^a.]
- a. g. *śāsa* to cut : *śāsa* cuts 102, 260 [Sk. *śāsa*, *śāsa* : Pk. *śāsa*, M. *śāsa*, G. *śāsa*, Sdh. *śāsa*, H. *śāsa*, O. *śāsa*, B. *śāsa* : TURNER 607^a & v. *śāsa*, BLOCH 412^a.]
- a. g. *śāsa* minimum 121 [M. *śāsa*, H. *śāsa* < Sk. *śāsa* BLOCH 425-26.].
- a. g. *śāsa*, *śāsa* stitches 19, 107. [Sk. *śāsa* Pk. *śāsa* : cf. Sk. *śāsa*, *śāsa*, Pa. *śāsa*, Pk. *śāsa* : M. *śāsa*, G. *śāsa*, N. *śāsa* TURNER 603^b.]
- a. g. *śāsa* migraine 107. [Sk. *śāsa* : cf. M. *śāsa*, *śāsa*, *śāsa*.]
- a. g. *śāsa* cold 58, 98, 109. [Sk. *śāsa*.]
- a. g. *śāsa*, a. nx g. *śāsa*, s g. *śāsa*, x nx g. *śāsa* horn 9, 107, 124 [Sk. *śāsa* : Pa. Pk. *śāsa*, Rom. cur. *śāsa* *śāsa* *śāsa*, M. *śāsa*, G. *śāsa* B. N. *śāsa*, TURNER 605^a, BLOCH 421].
- a. g. *śāsa* sneeze 128 [Sk. *śāsa* *śāsa* : M. *śāsa* *śāsa*, G. H. *śāsa*, N. *śāsa*, TURNER 196^a.]
- a. g. *śāsa* rice 63, 157 b [Sk. *śāsa* : Pa. Pk. *śāsa*, M. G. *śāsa*, H. *śāsa* rice water, TURNER 606^b, BLOCH 423^a.]
- a. g. *śāsa* tender cocoanut 110 [cf. M. *śāsa*, *śāsa*, *śāsa* < Sk. *śāsa*, *śāsa* cf. Arch. Orientalni 9].

८. १३. ५६५१, x. ५५. ५००५१ १५. ५५५१
 eighty-six 229. [cf. Sk. ५६५१tiḥ
 f.; Pa. ५६५१ti f., Pk. ५६५१ti;
 M. ५५५१, G. ५६५१, O. N. ५६५१-
 si, L. ५६५१, H. ५६५१, TURNER
 192^b.]
 ९. १३. ५६ hundred 55, 109. [Sk. ५६tiḥ :
 Pa. ५६ti, Pk. ५६ti, ५६ti; M. G.
 ५६, G. ५६, Bi. H. P. N. ५६, H. P.
 ५६, Sdh. ५६, Sgh. ५६ti TURNER
 621^b, BLOCH 425^a.]
 १०. १३. ५६ a fried savoury prepared from
 chick pea 56. [Sk. ५६ti-; Pk.
 ५६ti-; M. G. ५६, H. ५६, ५६ti,
 TURNER 201^a s. v. ५६ti, BLOCH
 426^a.]
 ११. १३. ५६ the evening waving of
 lights before the image of God 73.
 [cf. M. ५६tiḥ, compd. of ५६ < ५६
 yā f.; Pa. ५६ti f.; Pk. ५६ti; G.
 ५६, ५६ti, B. ५६, H. P. N. ५६, TUR-
 NER 620^b, BLOCH 425^a, and ५६ti q
 v.]
 १२. १३. ५६ cow dung 55, 63, 89, 102,
 109, 112 1°. [Sk. ५६ti : ५६tiḥ
 chaganam (hypersanskritised from
 MI-A.; Pa. ५६ti- < ५६tiḥ) :
 M. ५६ti, Sdh. ५६ti, TURNER 202^a
 s. v. ५६ti, BLOCH 425^b.]
 १३. १३. ५६ti tuft of hair on head 56, 107.
 [Sk. ५६tiḥ, -ikā : M. ५६ti m.,
 ५६ti f.]
 १४. १३. ५६ti, x. ५५. ५०५१, १५.
 ५६ti ninety-six 229. [Sk. ५६tiḥ :
 Pk. ५६tiḥ; M. ५६ti, G.
 ५६ti, Ksh. ५६ti, L. ५६ti, N.
 ५६ti, TURNER 192^a.]
 १५. १३. ५६ti a caste name 52, 69. (v. 1.
 ५६ti १३. ५६tiḥ). [Sk. ५६ti-
 pati-; Pk. ५६ti vai-; M. ५६ti,
 ५६ti, ५६ti, TURNER 620^b, BLOCH
 425^b.]
 १६. १३. ५६ti field 73. [Sk. ५६ti m.: Pk.
 ५६ti- n.; M. ५६ti, Dard ksh.
 ५६ti, kal. ५६ti, Sh. ५६ti; elsewhere
 Pa. Pk. ५६ti- n.; M. ५६ti, P. H.
 O. B. N. ५६ti, TURNER 426, BLOCH
 425^b.]
 १७. १३. ५६ti a woman labourer
 in the fields 299 A. [der. fr. prec.],

- g. gā. SADIU, x. SODIL loose 8, 86 2^b, 111. [Sk. **śyithira-* (cf. Sk. *śithira*, *śithila*, *śrath-*); M. *saḍhaḥ*, BLOCH 413^b, TURNER 266^b & v. *dhilo*.]
- gx. SĀTAR, a. gā. SATTARI, x. nē. gē. SOTOR, SOTTOR 40 β, G3, 229, 242. [Sk. *saptatik*: Pa. *sattati*, Pk. *sattari*; M. H. P. B. *sattar*, Sdh. *satari*, O. *satori*, L. *sattir*, N. *sattasi*, TURNER 582^b, BLOCH 414^a.]
- s. gā. SATTĀNAVI x. nē. SOTTĀNOVI, gx. SĀTĀNŌT ninety-even 229. [cf. *saptanastatik*: Pk. *sattānau*; M. *satyānnav* G. *sattānū*, N. *satānabbe*, TURNER 582^a.]
- s. gā. SATTĀVANNA x. nē. SOTTĀVON, gx. SOTĀVON fifty-even 229. [cf. Sk. *saptapañcāśat* f. M. *sattāvaṇṇa*, G. *sattāvaṇṇa*, H. N. *sattāvaṇṇa*, TURNER 502^b.]
- s. gā. SATTĀVISA, x. nē. gē. SOTTĀVIS twenty-seven 229. [cf. Sk. *saptā-iṃśatik*: Pk. *sattāvisa*, M. G. *sattāvis*, O. *satāisa*, H. *satāis*, N. *satāis* TURNER 582^a.]
- SATTE-° 26 a i (< *saptā* Pk. *satta*, cf. *sutte* in M. *sattacāl*)]
- s. gā. SATTECĀLISA, x. nē. SOTTECĀLIS, gx. SOTTECĀL(IS) forty-seven 229 [cf. Sk. *saptacātvarīṃśat* f. Pk. *siyāḷisa*, M. *sattetā*(is), -*cāl*(is), O. *satacālisa*, B. *ātcalhs*, N. *saitālis*, TURNER 621^b.]
- s. gā. SATTYĀSI, x. nē. SOTTYĀOISI gx. SOTĀSSI eighty-seven 229 [cf. Sk. *saptāśītik*: Pk. *sattāsī*, M. *satyāśī*, G. *satyāsi*, N. B. O. *satāsi* TURNER 582^b.]
- s. gā. SATYĀSTARI, x. nē. SOTYĀSTOR, SATTYĀSTOR, gx. SOTĀSTOR seventy-seven 229. [cf. Sk. *saptasaptatik* f. Pk. *sattahattari*; M. *satyāhattar*, *sottehattar*; G. *sītoter*, N. *sathattar*, TURNER 582^a.]
- s. gā. SATRĀ, x. nē. gx. SOTRĀ seventeen 26 a i, 229 [Sk. *saptādaśa* Pa. *sattadāsa*, *sattarasa*; Pk. *sattarasa*; M. *satrā*, G. *sattar*, H. *satrāh*, N. *satra*, TURNER 583^b, BLOCH 414^a.]
- gx. SĀDOVIC always 40 a, [cf. M. *saḍḍā* < lw. Sk. *saḍḍā*]
- gx. SĀNITĀP regret 40 a, [lw. Sk. *samitāpā-*.]
- s. gā. SAMIA equal 130. [lw. Sk. *samā-*.]
- g. SAMĀJ understanding 39. [cf. M. *saṃaj* (n, G. *saṃaj* L, B. *saṃaj*; H. N. *saṃajh*, TURNER 587^a, BLOCH 414^b.]
- gx. SĀMĀRPUṆIK to offer 40 β, [lw. Sk. *saṃarpayati*.]
- gx. SĀMFST all 40 a, [lw. Sk. *saṃasta-*.]
- s. gā. SAMJATĀ understand 80 B 2^a, [Sk. *sambudhyate*: Pa. *sambujjhati*, Pk. *sambujjhai*; M. *saṃajñē*, G. *saṃajñā*, H. *saṃajñā* TURNER 588^b & v. *saṃjhamu*; BLOCH 414^b as < *saṃādhyaṭi*?]
- gx. SĀR comparable, like, similar 40 β, [Sk. *saḍyā* MI-A **saḍi-* replaced by *sari*; N. *sari* cf. s. gā. *sari*, and Kan. *sari*.]
- gx. SĀRAP snake, s. gā. SARPI 40 β, [lw. Sk.]
- g. SARASPĀT the goddess of learning 39. [lw. Sk. *sarasvatī*]
- s. gā. SARU garland 26 a i [cf. Sk. *saṭh*: Deś *saṭā*, M. G. *saṭ m*, Sdh. *saṭ* f. BLOCH 414^b.]
- g. SĀRG heaven 39 [lw. Sk. *svarga-*.]
- s. gā. SARTĀ moves 26 a i [Sk. *śarati*: Pa. *saṭati* Pk. *saṭai*, M. *saṭṭā*, G. *saṭṭā*, N. *saṭṭu*, TURNER 591^a, BLOCH 414-15.]
- g. SAMVĀY liking, friendship 39 [cf. M. *saṃvā*, *saṃvā*, *saṭ*, *sār* f, G. *saṭe saṭā* favourable.]
- x. SAYAT, h. gā. SAYATI SAVTI co-wife 21 a 26 a i 125 C. [Sk. *sapatnī* Pa. *sapattī*, Pk. *saṭattī*; M. *saṭat*, Ku. *saut*, N. *saṭā*, H. *sautī* with Pk. *saṭaṭki*, we have H. *sautī* TURNER 624^b.]
- s. gā. SAVAĪ a quarter above, gx. SĀVĀY 26 a i, 40 a, 243 [Sk. *sapāda-*: Pk. *saṭāya*, M. G. Sdh. P. L. *saṭā*, H. N. *saṭā*, TURNER 593^a.]

- s. gā. SĀVECĀḲḲISA, x. nx. SOVECĀḲḲIS, gx. SOVCĀḲḲ(ĪS) forty-six 228, 239. [cf. Sk. *ṣaṭcatvāriṃśat* f.; M. *ṣecāḥis*, G. *chēṭāḥis*, H. *chīyāḥis*, N. *chāyāḥis*, < Pk. *chāyāḥisa*- TURNER 192^b.]
- s. gā. SAVO curse 107. [cf. Sk. *śapatī*, **śapakah*.]
- s. gā. SAVVISA, x. nx. gx. SOVĪS twenty-six 229. [Sk. *śadvīṃśatī* : Pa. *chab-bisāṭī*, Pk. *chavvisa*-; M. *savvis*, G. *charis*, H. *chabbis*, N. *chabbis* TURNER 192^a.]
- s. gā. SAVVE,* x. nx. gx. SOVE,* 239.
- gx. SĀNĪSĀR worldly life 40 a. [lw. Sk. *sainsāra*-.]
- s. gā. SĀḲḲAḲ boiling 299 C. [cf. M. *saḥ-saḥnē*, H. *salsalānū*, N. *salsalāunu*, K. s. gā. *salsalāṭā*, TURNER 593^a.]
- gx. SĀḲḲIKI 299 A. [lw. Ar. *sāhib*.]
- s. gā. SĀḲḲJA, SĀḲḲJA, SĀḲḲJA evening 26 β i a, 80 b 2°, 124, 129. [Sk. *saṃ-dhā*; Pa. Pk. *saṃjhā*; M. B. H. N. *sāḥ*, G. N. *sā*, TURNER 596^a, BLOCH 418^a.]
- s. gā. SĀḲḲĪTĀ takes care of, attends, care-fully to 96 a. [Sk. *sambhārayati* (cf. *sambhālāḥ* match-maker): Pk. *sam-bharāṭ*, *-bhalāṭ*; M. *sābhāḥnē*, *sā-bhāḥnē*; G. *sābhāḥvū*, *sābhāḥvū*, N. *samālun*, TURNER 587-88.]
- gx. SĀḲḲAR, s. gā. SĀḲARA x. nx. gx. SĀ-KÖR sugar 40 a, 80 b 2°, 133 B. [Pa. *sakkharā* f.; Pk. *sakkara*- n. M. *sāk(h)ar* f, G. *sākar* f, H. P. *sakkār*, N. *sakkhar* TURNER 578^b, BLOCH 417^a. PRZYLUŚKI considers this as a loan fr. Mon-Khmer, *MSL* 22 208.]
- s. gā. SĀḲḲI, x. nx. gx. g. SĀḲ sixty 80 b 1°, 107, 229. [Sk. *ṣaṣṭhī* : Pa. Pk. *saṣṭhi*- f.; M. G. H. *sāḥ*, Sdh. *sa-ḥ*, *saḥi*, P. L. *saṣṭh*, N. *sāḥi* TUR-NER 598, BLOCH 418^a.]
- s. gā. SĀḲḲ*, SĀḲE,* a half over 26 a ii, 80 b 2°; SĀḲḲE 87 3°. [Sk. *sār-dhaka*-; M. *sāde*, Sdh. *sādhū*, P. *sādhō*, O. H. *sāḥe*, N. *sāḥe*, O. *sāre*, TURNER 598^b, BLOCH 418^b.]
- s. gā. SĀḲḲĪRI four and a half 238. [compd. *sāde* and *cūri* q. vv.]
- s. gā. SĀḲḲĪRI three and a half 238. [compd. *sāde* and *tini* q. vv.]
- s. gh. SĀḲA f. whetstone, hone 51 A, 63, 89, 109. [Sk. *śāṇaḥ*, *śāṇā* f.; Pk. *sāna*- m.; M. *sahāḥ*, *sān* f.; Ku. *sāno*, Sgh. *saṇagala*, *haṇagala*; H. N. B. *sān* TURNER 599^b BLOCH 418^b.]
- s. gā. SĀḲA, x. nx. gx. g. SĀḲ, seven 26 β i a, 63, 98, 122, 201, 229. [Sk. *saṭṭā* Pa. Pk. *satta* M. G. H. Ku. B. *sāt*, O. *sāta*, P. L. *satt*, TURNER 598^b, BLOCH 418-19.]
- s. gh. SĀḲḲISA, x. nx. gx. SĀḲḲIS thirty-seven 229. [cf. Sk. *saptatvīṃśat* f.; cf. Pk. *sattatisāma*-; M. *sadṭis*, G. *sādṭis*, N. *sāṭis*, H. *sāṭis*, TURNER 621^b.]
- s. gā. SĀḲḲĪ, x. nx. gx. SĀḲḲĪ umbrella parasol 26 β i a, 63, 80 b 2°, 88, 109, 193, 195. [Sk. *chattrakam*; cf. M. *chattrī* as lw.]
- s. gā. SĀḲḲO the seventh 244. [Sk. *saṭ-tamā*-; Pa. Pk. *sattama*-; with -*ka*-extension in M. *sātvā*, G. *sātmū*, H. *sātvā*, N. *sātaḥ*, TURNER 598-99.]
- s. gā. SĀḲḲAḲḲI, x. nx. SĀḲḲAḲḲI, gx. SĀḲ-SOḲ sixty-seven 229. [cf. Sk. *sapta-ṣaṣṭhī* f.; Pk. *sattasatṭhi*- f.; M. *sat-saḥ*, G.; *sadsaḥ*, O. *satusaḥi*, H. *sarsaḥ*, N. *sarsaḥ* TURNER 592^a.]
- x. nx. gx. SĀḲ sound 122. [Sk. *śabdah*; Pa. Pk. *sadda*- m.; M. *sād* mf., G. H. *sād* m., P. *sadd*, BLOCH 419^a.]
- s. gā. SĀḲU x. nx. gx. L(H)ĀN small, young 160 b, 224. [Sk. *ślakṣṇāḥ* : Pa. Pk. *sanha*-; M. poet. *sān*, *sānū* little, small; O. *sāna*, N. *sānu*; else-where Pk. *lanha*- whence the x. nx. gx. forms and M. *lahān*, G. *nhānū*, N. *nāni* TURNER 599^b, 310^a.]
- g. gx. nx. SĀḲ joint, juncture 80 b 1°. cf. M. G. *sādhi* < Sk. *samdhī*-; v. s. v. **sāni* in *jāṇigsāni*.]
- s. gā. SĀḲḲĪRI much 63. [< *sarā*-; Pa. *sabba*-; for -*ri* cf. K. *mukhāri* mūg-giri, *idrāri* etc.]
- x. nx. gx. SĀḲḲAḲḲIK to fall into a trap 124. [Sk. *sampatati* : Pa. *sa-*

- patati*, Pk. *sampadañ*; M. *sāpadnē*, G. *sāpadī ū*, N. *sapramu*, TURNER 586^a, BLOCH 419^b.]
- s. gs. *sāvi* shadow 26 α ii, 49 B, 115 d. [cf. M. *sāvē*, (1?) *sārañ* (id in K.) < Sk. *chāvā* TURNER 196^b, BLOCH 420-21.]
- x. *sās*, gx. *śosro* father-in-law 229, 243. [Sk. *śvāśurah*: Pa Pk. *sasura*, M. *sāsṛā*, *sāsṛū*; M. *sāsar*, *sāsṛē* the house of the father-in-law. TURNER 593^b, BLOCH 421^a]
- x. nx. gx. *sāsu* mother-in-law 133 A. [Sk. *śvaśrūh*: Pa Pk. *sassū*; M. H. Ku. *sāsū*, G. N. O. *sāsu*, P. L. *sass*, Sdh *sasu* TURNER 603^a, BLOCH 421^a.]
- g. *sāyo* wife's younger brother 26 α n [Sk. **syālakah* cf. *svālāh*. Pa *sālaka*, Pk. *sāla*, m. M. *sālā*, G. *sālo*, L. O. *sālā*, Ku Sdh N. *sālo*, Rom. *salo*, B *sālū*, TURNER 602^b, BLOCH 421^b.]
- s. gs. *siñihu* lion 197. [lw Sk. *siñha*.]
- x. *śikop*, s. gs. *śikapa* learning 298 [v. s. v. *śiktā*.]
- s. gs. *sukkūka* to dry up 261. [Sk. *śuk-kītam*: Pa. *śukkhati* Pk. *sukkhās*, M. *suknē*, G. *sukātū*, H. *sūkhnā* N. *suknu*, TURNER 611^b, BLOCH 423^b]
- s. gs. *sukkū* dry 107. [Sk. *śūśkah*: *śūśkakah*: Pa. Pk. *sukkhā*, M. *suk* (hā) G. *sūkū*, Sdh N. *suko*, N. *sūkūhā*, TURNER 611^b, BLOCH 423^b]
- s. gs. *suktā* dries 138 [v. s. v. *suk-kūka*]
- s. gs. *sukti* ebb or reflux of the tide 298 [cf. M. *sukti* < *suknē*: *bharti* < *bharnē* and the compd. *suktibharti* ebb and flow.]
- s. gs. *śutsuṭi* smart, brisk, light limbed 30 [cf. M. *śutsuṭi*; cf. K. *śaṭṣaṭi*]
- a. gs. *śuddi* news, intelligence 88 [Sk. *śuddhih* f. purity: Pa. Pk. *suddhi*; H. *sudh* intelligence, M. *sudhi*, G. *sūdh* sense, Sdh. *suddhi* knowledge, TURNER 614^a; cf. Kan. *suddi* news.]
- g. *śuśipār* mf. *śuśipār* n 42 α, 43 α. (s. gs. *śuśidari*), [lw. < Sk. *śuśidāra*.]
- s. gs. x. nx. gx. *subedāru* 299 A. [M. G. N. *subedār* < lw. Ar. *subedār* TURNER 615-16.]
- s. gs. *sū* *suvva*, *sūva*, x. nx. gx. *sūi* needle 49, 49, 57, 109, [Sk. *sūci*: Pa. *sūci* (kā), Pk. *sūi*; M. Sh. *sū*, M. Bi. H. P. *sūi* B *sūi*, Ksh. *sunua*: TURNER 608^b, BLOCH 423^b.—cf. H. *sūji*, Kan. *sūji*.]
- s. gs. *sūñē* dog 55, 193, 195, 197, 207, 212. [Sk. *śunaka*:- Pa. *sunakha*, Pk. *sunaa*:- M. poet. *sunē*, H. *sūnā*, Ksh. *hūnu*]
- s. gs. *sūnti* dry ginger 124 [Sk. *śunthih*: Pk. *sunthi*; M. G. *sūth* f, B. *sūth*, O. *sunthi*, Ku. *sūtho*, N. *suntho*, H. *sūth*, TURNER 613^a, BLOCH 424^b.]
- s. gs. *sūta*, x. gx. nx. *sūt* fibre, twine, thread 12 A, 63, 87 4°, 88 [Sk. *sūtram* n. Pa Pk. *sutta*:- M. *sūt* n, Ku. Bi. H. P. *sūt*, N. B. *sut*, Sgh. *suta* TURNER 613^a, BLOCH 424^b.]
- s. gh. *sūna* daughter-in-law 133 B [Sk. *śnuṣā*: Pa. *sunhā*; M. *sūn*, H. *sūnū*, Sgh. *nuhum*, *nuham* P. *nhān*, BLOCH 425^a.]
- s. gs. *sūru* liquor 117. [Sk. *surā*: M. dial. *sū*]
- s. gs. *śejārti* 132. [v. s. v. *śejārti*]
- x. *śermāvist* shy 299 C. [First part lw. H. *śarm* < Pers.]
- h. gs. *śopūka* to leave, let go 301. [Sk. *śoṣayati*: Pk. *choḍei*; M. *śoḍnē*, G. *chodvū*, H. *choṛnā*, N. *choṛnu*, TURNER 203^b; BLOCH 426^b.—cf. Sk. *chard-* and Pk. *chaddha-* 'left, let gone'.]
- x. *śopni* leaving 298. [cf. prec.]
- s. gs. *śoṭā* leaves 87 3°. [v. s. v. *śoḍūka*]
- g. *śopvān*, s. gs. *śopvayī* liberation 39, [cf. *śoḍāni*; cf. prec.]
- x. nx. gx. *śoṣoṣit* hard 299 C. [-M. *sadsaḍit*.]
- s. gs. *śoḍūka*, x. nx. gx. *śoḍuṣik* to find, search for 63. [Sk. *śōddhum*: M. *śoḍhnē*, G. *śoḍhi* Sdh. *śoḍhanu*,

- H. *soḍhnā*. N. *soḍhnu*. TURNER 623^a.]
- s. gs. SONĀRU, SONNĀRU, x. nx. gx. g. SONĀR gold-mith 57, 63, 74, 133 B. [Sk. *śuṇṭhā*; Pa. *suṇṇa*; kārā-, Pk. *suvaṇṇa*; M. G. H. *sonā*, K. h. *sonā*, A. *sonā*, Sdh. *sonā*, TURNER 614^a.]
- s. gs. SONNĒ zero 107. [Sk. *śūnyaka*-, cf. *śūnyā*-, Pa. *suṇṇa*-, Pk. *sunna*- Ku. *sunō*, M. *sunā*, G. *sunū*, Sdh. *suṇō*, N. *sun*, TURNER 614^b.]
- s. gs. SOPANA dream 137 d. [lw. Sk. *śrāpa*-.]
- s. gs. SORO liquor 107. [v. s. v. *sūru*.]
- s. gs. SOLĀ sixteen 74, 229, 241. [Sk. *śoḍaśa*-, Pa. *soḷasa*, Pk. *soḷasa*, *soḷaha*, *soḷā*; M. *soḷā*, G. *soḷ*, O. *soḷa*, Sgh. *solosa*, H. Bi. *solah*, N. *sora*, BLOCH 127^a, TURNER 623^b.]
- STARI in compds. as second member 217. [Sk. *saptati*-, Ap. *sattari*.]
- ns. ngs. SRĀPU curse 177. [cf. N. *srāp*, *sarāp* < Sk. *śāpah* with epenthesis of *r*, TURNER 590^a, 626^a.]
- gx. HĀJĀR, s. gs. HAJĀRA, x. nx. HAJĀR, gx. HOJĀRU a thousand 40 a, 229, 243. [M. G. H. N. *hajār* < lw. Par. *hazār*, TURNER 629^a.]
- s. gs. HAṆU jaw 26 a i, 174. [Sk. *hanu*-, Pk. *haṇu*-.]
- s. gs. HATYĀRA tool, weapon 26 a i [Deś. *hatthiyāra*- n, M. *hatyār*, *hater*; G. *hathiyār*, P. *hathiyāra* TURNER 630^a, < **hastā-kāra*-.]
- s. gs. HAPTO a week 26 a i, 98. [M. *haptā*, G. *hap(h)to*, N. *hap(h)tā* lw Pers. through Av. *hapta*-, Sk. *saptā*.]
- s. gs. HATQO myrobalam 26 a i [Sk. *haritaka*-, Pa. *haritaka*-, Pk. *haradai*, *haridai*; M. *harḍā*, *hirdā* G. *harḍā* TURNER 632^b.]
- gx. HĀRĒ another time 40 a. s. gs. HER-*ṣē*. [cf. M. *herṣā*, *herṣi* (y) *eruv*-(h) < *itarasmin*-, Pk. *itaramhi*, *iyaramhi*.]
- s. gs. HASTI l. elephant 195, 196, 205. [lw. Sk.]
- s. gs. HAḌADI, gx. OLOO turmeric 24, 100. [Sk. *haridā*-, Pa. *haliddā*, *haladdā*; Pk. *haladdā*; M. G. *haḍad* l., G. *haḍadh*, *haḍdar*, O. *haḍadi*, N. *haicda*, TURNER 633^a, BLOCH 428^a.]
- s. gs. HAḌU, x. nx. gx. HŌḌU slow 181. [cf. M. *haḍū*, G. *haḍu*, *haḍve* < Sk. *laghū*(ka)- TURNER 633^a, BLOCH 428^b.]
- gx. HĀU, AU; s. gs. HĀVĀ, x. *āu*, gx. *hāv* 'I' 179, 246. [Sk. *ahakam*-, Pk. *ahayan*, Ap. *haū*.]
- K. HĀNGĀ, x. ĀNGA, nx. gx. HŌI, here 291.
- s. gs. HĀṆA, x. nx. gx. g. HĀṆ bone 26 β i a, 63, 121. [Sk. lex. *hadḍa*-, Pa. Pk. *hadḍa*- n.; M. G. *hāḍ*, B. H. N. *hār* TURNER 635, BLOCH 428^a.]
- s. gs. HĀPTĀ brings 100, 119 1°. [Sk. *āhṛta*-, Pk. *āhada*-, **hāḍa*-.]
- gx. nx. HĀTH, s. gs. HĀTU hand 23, x. HĀT 63, 80 b 1°, 100, 101, 107, 138, 195, 201, 212. [Sk. *hāstah*-, Pa. Pk. *hattha*-, G. Bi H. *hāth*, M. N. *hāt*, P. L. *hatth*, TURNER 635^a, BLOCH 429^a.]
- s. gs. HĀNITŪḌA, x. ĀNITŪḌ, gx. ĀNITŪḌ, ĀNITŪḌ, nx. ĀNITHUḌA, ĀNITHARŪḌ n. bed 61. [Sk. *āstāraṇam*-, Pk. *attharano*-, M. *ātrūḍ*, *ātrūḍ*.]
- s. gs. HĀRḌI astride 26 a ii, [< Sk. *hārda*-.]
- s. gs. HĀLTĀ shakes rocks 26 β i a. [Deś. Pk. *hallaṭi*-, M. *hālnē*, G. *hāl-iū*, H. *hāl'nā*, H. *hallinu* TURNER 633^a, BLOCH, BSOS 5, 742 suggests Dravidian origin.-cf. BLOCH 429^a.]
- s. gs. HĀSO laugh 26 a ii. [Sk. *hāsaka*-, cf. M. *hās* < Sk. *hāsah*-, for K. forms see N. *hās* TURNER 631^b.]
- s. gs. HĀSTĀ laughs 107, 118. [Sk. *hasati*-, M. *hasnē*, *hāsnē*, G. *hasiū*, O. *hasibā*-, K. form < Sk. *hāsa yati*-, Pa. *hāseti*, Pk. *hāseti*-, M. *hāsnē*, H. *hāsnā*, N. *hāsmu* TURNER 631-33; BLOCH 428^a.]

- gv. HIKADCO of this side 40 β. [v. s. v. *hikAdco*.]
- s. gv. HĪGU, x. nx. gv. HĪG. a-safoctida 107. [Sk. *hīnguh*; Pa. *hingu-* n.; M. HĪG m., G. HĪG f., H. Ku. HĪG, A. B. N. *hin*. TURNER 638^b, BLOCH 429^a.]
- s. gv. HUŃGTĀ smells. [Sk. **śringhati*, cf. dph. *śringhati* and N. *suṇnu* M *sūgghē*, all the NI-A. forms beginning with *s-*, TURNER 612^a.]
- s. HUŃDIR, nx. UŃDIR, s. gs. UMDURU, UŃDURLI mouse, rat 21. [v. s. v. *umdūru*.]
- s. gv. HŪNA hot 78 b; x. nx. gx. HUN 140 α, 160 b β, 174 a. [Sk. *uṣṇa-*. Pa. Pk. *unha-*, M. *ūn(h)*, BLOCH 300^a.]
- s. gv. HŪMA perspiration 78 b, 140 α, 166 b β, 174 a. [Sk. *usman*: Pa. Pk. *umha-*.]
- gx. nx. HLUŚI, x. YLUŚI in this manner 291.
- s. gs. HEKKADE, nx. gv. HEKPE on this side 291. [v. s. v. *hikAdco*.]
- K. HO, HĪ, HĒ 'sing. : plur. HE, HYO, HĪ demonstrative pronoun, proximate 250. [cf. M. *hā* < **asakah*, cf. Sk. *asaś*, Deś. *aha*. BLOCH 428^b.]
- s. gs. HONNI sister-in-law (brother's wife or husband's sister, from the woman's point of view) 88, 110. [cf. Deś. *īahunnī* (compd. of Sk. *vadhū* with Dr. *ayyī*, a kind of 'emitranslation compound): M. **īansē* etc.; see COJ 1.]
- s. gs. HORA couple 57. [Sk. *vadhūvara-*: **īahūara-*.]
- s. gs. HOḶEPANA being the first or elder 299 B. [K. *holle* < ngs. x. nx. gv. *hodle* < K. *hoḍa* big.].